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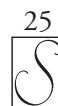


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# EDITORIAL

## Presentation

It is gratifying to be able to once again reach the readers of *Sophia: Collection of Philosophy of Education*, on this occasion we are pleased to present publication number 23 of our Journal. The central topic that guided the authors and the ideas contained in this volume was: Philosophical foundations of the sociology of education because we believe that there can be no discipline in charge of studying education without having philosophy as an essential reference, hence there can be no sociology of education without a philosophy that supports its theories and proposals.

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## Introduction

Rethinking the philosophical foundation of the sociology of education directs the gaze to different trajectories, involves digging into the depths of philosophy, into the basic principles of sociology in general and the sociology of education in particular; Implies understanding the educational fact as a decisive factor for cohesion, stability and for the advancement of society.

From this perspective, the philosophy of education, the sociology of education, and the psychology of education cannot be ignored by educators; on the contrary, all of them are indispensable for the scientific study of the constitutive elements of education in the singular contexts with a view to providing comprehensive knowledge to improve the different educational processes and teaching-learning mechanisms.

Philosophy, Sociology and Psychology play an important role for the development of the theoretical part, foundation and planning of the educational process as they allow to delimit the objectives, essence, meaning and significance of the educational process as is the case of the philosophy of education; allow to explain the learning, the behavior, the teaching-learning process delimiting restrictive or conditioning issues as it is the case of the psychology of the education; allow to analyze the different forms and manifestations in which the different social structures,

the various institutions (class, family, community and power) and social problems have an impact on society; always visualizing the different interactions that are woven and coexist between individuals in society as the case of the sociology of education.

Thus, as from the contributions made by philosophy one can understand and encourage the process of structuring thinking, the development of creative and creative imagination, as well as the various forms of personal expression and human communication.

From the contributions made by psychology (based on philosophy), it is possible to understand the evolutionary development process of the human being, the socio-affective growth and the strengthening of ethical-moral values.

From the contributions made by sociology (with a philosophical foundation) it is possible to stimulate and understand the habits of social integration, norms of coexistence, the basic principles of solidarity and cooperation as keys of human coexistence.

The sociology of education becomes a perspective for the analysis, understanding and interpretation of the educational phenomenon, it helps the concepts, methodologies and theories of sociology to understand education in its social dimension; is enriched by the contributions of pedagogy, psychology, anthropology and philosophy, thus becoming an area in which interdisciplinarity finds its fullness.

In any case, it is important to remember that the sociology of education as such is a relatively new discipline that shares its roots with philosophy, which is nourished by the contributions of other sciences and which arises from the principles of General Sociology Formulated by Augusto Comte and Emile Durkheim.

In this sense, the sociology of education is oriented to the understanding of the social function of education, it aims to provide an explanation on the incidence of the social context in the educational process and vice versa since pedagogical practices are marked by the environment and The mediate and immediate problems that surround the subjects and their interaction in the world, since it is clear that society has repercussions on educational processes and these in turn require an appropriate treatment to determine their problems, objectively look at their fragmentations and generate alternative proposals for mutual benefit where the human is the main reference of the actions and reactions that occur.

This leads to the question of why certain phenomena occur in the educational environment, why situations of violence, discrimination, injustice, crisis, etc. are experienced. And in turn, it is questioned why edu-

cation becomes an instrument that reproduces the interests and ideology of certain sectors of society? Why education can also be understood as a constituent element of social mobility? How does social interaction take place among members of educational institutions? What is the relationship between educational level and the possibility of committing crimes? Is there a relationship between educational growth and the economic growth of a society? Does the educational level determine the level of population growth of a society? What are the effects of education on the system and politico-social practices? What is the incidence of political-social laws in educational processes?

These are some of the unknowns that find their space in this publication 23 of *Sophia*.

## Structure



In this edition 23 of *Sophia*, ten articles intellectually and conceptually well-structured are inserted, the same that are distributed in four itineraries, grouped according to the nature of the reflection presented in each one of them:

1. Theoretical fundamentals of the sociology of education
2. Sociological perspectives of education
3. Think about the social character of education
4. Rethinking some social problems

## Theoretical fundamentals of the sociology of education

To this itinerary belongs the article *Reflections on philosophy and sociological of education: a paradigmatology approach*, elaborated by Javier Collado Ruano. The document contributes to the debate between philosophy and sociology of education through a co-evolutionist vision that integrates the human being in his cosmic and earthly context. The author proposes to review the epistemological and paradigmatic problems inherent to the processes of educational transformation, combining transdisciplinary methodology with complexity theory with the aim of organizing knowledge horizontally. It establishes that individuals know, think and act according to the predominance of the cultural paradigms existing in them. It considers the need to create a liberating education that emancipates the human being in the 21st century.

*Durkheim's contribution to the Sociology of Education*, presented by Verónica Simbaña, Lilian Jaramillo and Santiago Vinueza, is located in this same itinerary. The article analyzes the contribution of sociology to education from the main postulates of Durkheim; reflects on the interactions between society and education; In order to establish that education and all its processes are modulated with the sociological guidelines raised by the Durkhenian theory.

This itinerary closes with the article *The symbol as a field of philosophical reflection of the sociology of education*, developed by Mauro Avilés. The author considers that Western civilization has restricted the understanding of social phenomena to the paths proposed by the scientific method but reality shows a greater complexity that requires an integral understanding of the actors and the scenarios involved. In this context, the author considers that a study alternative is presented by the symbol. It establishes that it is necessary to analyze social and educational phenomena from a hermeneutic exercise of the artistic and religious symbols prevailing in society.



## Sociological perspectives of education

In this itinerary is inserted the article titled *Sociological approach to the use of b-learning in the digital education of the university teachers*, elaborated by Jesús Valderde-Berrocso and Jorge Balladares Burgos. The authors consider that the Blended Learning or hybrid education is an integrative learning modality that uses in a combined way classroom and virtual components that contribute to the systems of training and digital training of the university teacher and that in turn allow to improve the educational processes from a Sociological approach. They state that the processes of training in the e-learning modality have not been sufficient to respond to the challenges of higher education in the digital age, so that b-learning constitutes one of the best alternatives of education to generate virtual communication, to improve social interactions among the main agents of education.

Likewise, within this itinerary is the article *A sociological approach to the patterns in the formation of university teachers*, authored by Vini- cio Alexander Chávez Vaca. This paper analyzes the theoretical references of sociology that are present in the models of preparation of university teaching staff. The author believes that a change in education leads to a transformation of teachers and the context in which they act. It recogniz-

es the importance of higher education in the development of countries by proposing approaches and perspectives that should guide the curriculum, mechanisms to guide the development of teachers and guidelines to promote understanding of the university and social environment.

## Think about the social character of education

Following the process established in this itinerary, we find the article *Current political-social-educational thinking of Rousseau*, developed by Edwin Prieto Vergara and Elvia Patricia Arango Zuleta. It is an article that has as its starting point the socio-political analysis of Rousseau's *The Social Contract* in order to determine the validity of his thinking in the formation of citizens in Colombia. The authors state that, regardless of the time and context in which the philosopher lived, the reflections on concepts associated with political formation, the general will and the sovereign are linked to concrete situations of society and education in the Colombian context.

In addition, in this itinerary of reflection, we present the article *Education as social practice: the question of the other and their recognition*, proposed by Darwin Joaqui Robles and Dorys Noemy Ortiz Granja. The authors argue that due to the proliferation of social problems experienced in the current era, it is important to rethink about the need to promote mechanisms to achieve the recognition of the other. The writers consider that the lack of recognition of the other is due in part to the impact of the use of virtual reality that has replaced the way of communicating the ideas that are now transmitted as messages addressed to a faceless community.

Finally, we have considered the article *Hannah Arendt and the problem of education*, developed by Gerardo Miguel Nieves Loja. This paper aims to rediscover the crisis of contemporary education in the light of the political and educational thinking of Hannah Arendt who discovers that education cannot be separated from tradition and authority under the pretext of effective quantifiable innovations in the field of education. On the contrary, it is necessary to educate citizens who are capable of exercising their freedom. This is why the return to Greek wisdom is necessary to look at the present and to project the future of education, which must lead to the encounter of others and of the world. The author considers that education has a task of resistance and reconstruction against

the darkness of any educational and political system that undermines the basic freedoms of citizens.

## Rethinking some social problems

In this itinerary is located the article *Brief notes on the “Right War’s” Theory according to Francisco Suárez* de Mauro Mantovanni. The study analyzes the main issues related to the doctrine of just war in the thought and work of Francisco Suárez that has contributed to the birth of modern international law. Based on the postulates of Suárez, the author invites to reflect on questions such as the following: can there be a “just war”? And can or should there be a “humanitarian war”?

In the same way, the article *The impact of the crisis on the integration process of ecuadorians in Spain*, presented by Gorka Moreno Márquez, Juan Iglesias Martínez and Mercedes Fernández García, analyzes another of the social problems of recent times. Explains the impact of the economic and financial crisis of Spain on the processes of social insertion and social mobility experienced by the Ecuadorians living in Spain. The authors present some reflections on public policies that allow to respond to the requirements of the present and future migrant population.

To conclude, we hope that the content presented in each of the lines of this publication 23 of Sophia, become seedbeds for the production and for the construction of new ideas. That each manuscript be considered as a track that generates new cognitive conflicts that invites to rethink, to ask new questions, to resize expectations, to pose challenges and to propose new guidelines for research.

*Floralba del Rocío Aguilar Gordón*

# EDITORIAL

## Presentación

Resulta gratificante poder llegar una vez más al lector de *Sophia: Colección de Filosofía de la Educación*, en esta ocasión nos complace presentar la publicación número 23 de nuestra Revista. El tópico central que orientó a los autores y a las ideas contenidas en este volumen fue: Fundamentos filosóficos de la sociología de la educación porque consideramos que no puede existir una disciplina encargada de estudiar la educación sin tener como referente esencial a la filosofía, de allí que no puede haber una sociología de la educación sin una filosofía que respalde sus teorías y propuestas.



## Introducción

Repensar el fundamento filosófico de la sociología de la educación direcciona la mirada hacia distintas trayectorias, implica hurgar en las profundidades de la filosofía, en los principios básicos de la sociología en general y de la sociología de la educación en particular; implica comprender el hecho educativo como un factor decisivo para la cohesión, la estabilidad y para el adelanto de la sociedad.

Desde esta perspectiva, la filosofía de la educación, la sociología de la educación y la psicología de la educación no pueden ser ignoradas por parte de los educadores; al contrario, todas ellas son indispensables para estudiar científicamente los elementos constitutivos de la educación en los singulares contextos con miras a suministrar conocimientos integrales que permitan mejorar los distintos procesos educativos y los mecanismos de enseñanza-aprendizaje.

La Filosofía, la Sociología y la Psicología cumplen una función importante para el desarrollo de la parte teórica, de fundamentación y de planificación del proceso educativo en tanto permiten delimitar los objetivos, la esencia, el sentido y el significado del proceso educativo como es el caso de la filosofía de la educación; permiten explicar el aprendizaje, el comportamiento, el proceso enseñanza-aprendizaje delimitando cuestiones restrictivas o condicionantes como es el caso de la psicología de la educación; permiten analizar las distintas formas y manifestaciones

en que las distintas estructuras sociales, las diversas instituciones (clase, familia, comunidad y poder) y los problemas sociales repercuten en la sociedad; visualizando siempre las diferentes interacciones que se tejen y coexisten entre los individuos en sociedad como el caso de la sociología de la educación.

Es así, como desde los aportes que realiza la filosofía se puede comprender e incentivar el proceso de estructuración del pensamiento, el desarrollo de la imaginación productiva y creadora, así como las diversas formas de expresión personal y de comunicación humana.

Desde los aportes realizados por la psicología (con base en la filosofía), se puede entender el proceso de desarrollo evolutivo del ser humano, el crecimiento socio-afectivo y el fortalecimiento de los valores ético-morales.

Desde los aportes realizados por la sociología (con fundamento filosófico) se puede estimular y comprender los hábitos de integración social, las normas de convivencia, los principios básicos de solidaridad y de cooperación como claves de la coexistencia humana.

La sociología de la educación se convierte en una perspectiva para el análisis, la comprensión y la interpretación del fenómeno educativo, se auxilia de los conceptos, de las metodologías y de las teorías propias de la sociología para entender a la educación en su dimensión social; se enriquece con las contribuciones de la pedagogía, de la psicología, de la antropología y de la filosofía convirtiéndose de esta manera en un área en la que la interdisciplinariedad encuentra su plenitud.

En todo caso, es importante recordar que la sociología de la educación como tal, es una disciplina relativamente nueva que comparte sus raíces con la filosofía, que se nutre con las aportaciones de otras ciencias y que surge a partir de los principios de la Sociología General formulados por Augusto Comte y por Emile Durkheim.

En tal sentido, la sociología de la educación se orienta a la comprensión de la función social de la educación, pretende proporcionar una explicación sobre la incidencia del contexto social en el proceso educativo y viceversa que las prácticas pedagógicas se ven marcadas por el entorno y las problemáticas mediatas e inmediatas que rodean a los sujetos y su interacción en el mundo, pues es evidente que la sociedad repercute en los procesos educativos y éstos a su vez requieren de un adecuado tratamiento que permita determinar sus problemáticas, mirar objetivamente sus fragmentaciones y generar propuestas alternativas para beneficio mutuo en donde el hombre es el principal referente de las acciones y reacciones que se producen.

Lo anterior conduce a interrogarse sobre el por qué se producen determinados fenómenos en el ambiente educativo, por qué se experimentan situaciones de violencia, de discriminación, de injusticia, de crisis, etc. Y a su vez, se cuestiona ¿por qué la educación se convierte en un instrumento que reproduce los intereses y la ideología de determinados sectores de la sociedad? ¿por qué la educación también puede ser entendida como un elemento constitutivo de la movilidad social? ¿cómo se produce la interacción social entre los integrantes de las instituciones educativas? ¿cuál es la relación existente entre nivel educativo y posibilidad de cometer delitos? ¿existe relación entre el crecimiento educativo y el crecimiento económico de una sociedad? ¿el nivel educativo determina el nivel de crecimiento demográfico de una sociedad? ¿cuáles son los efectos de la educación sobre el sistema y las prácticas político-sociales? ¿cuál es la incidencia de las leyes político-sociales en los procesos educativos?

Estas son algunas de las incógnitas que encuentran su espacio en esta publicación 23 de *Sophia*.



## Estructura

En esta edición 23 de *Sophia*, se insertan diez artículos intelectual y conceptualmente bien estructurados, los mismos que se encuentran distribuidos en cuatro itinerarios, agrupados de acuerdo la naturaleza de la reflexión presentada en cada uno de ellos:

5. Bases teóricas de la sociología de la educación
6. Perspectivas sociológicas de la educación
7. Reflexiones sobre el carácter social de la educación
8. Repensando algunos problemas sociales

## Bases teóricas de la sociología de la educación

A este itinerario pertenece el artículo *Reflexiones filosóficas y sociológicas de la educación: un abordaje paradigmático*, elaborado por Javier Collado Ruano. El documento aporta para el debate entre filosofía y sociología de la educación mediante una visión coevolucionista que integra al ser humano en su contexto cósmico y terrenal. El autor se propone revisar las problemáticas epistemológicas y paradigmáticas propias de los procesos de transformación educativa, para ello combina la metodología transdisciplinar con la teoría de la complejidad con la finalidad de orga-

nizar horizontalmente el conocimiento. Establece que los individuos conocen, piensan y actúan de acuerdo al predominio de los paradigmas culturales existentes en ellos. Considera la necesidad de crear una educación libertadora que emancipe al ser humano en el siglo XXI.

En este mismo itinerario se ubica el trabajo *Aporte de Durkheim para la Sociología de la Educación*, presentado por Verónica Simbaña, Lilian Jaramillo y Santiago Vinuesa. El artículo analiza el aporte de la sociología a la educación a partir de los principales postulados de Durkheim; reflexiona acerca de las interacciones existentes entre sociedad y educación; en fin establece que la educación y todos sus procesos se modulan con los lineamientos sociológicos planteados por la teoría durkheimiana.

Este itinerario se cierra con el artículo *El símbolo como ámbito de reflexión filosófica de la sociología de la educación*, desarrollado por Mauro Avilés. El autor considera que la civilización occidental ha restringido la comprensión de los fenómenos sociales a los caminos propuestos por el método científico pero la realidad evidencia una mayor complejidad que exige una comprensión integral de los actores y de los escenarios involucrados, en este contexto, el autor considera que una alternativa de estudio lo presenta el símbolo. Establece que es necesario analizar los fenómenos sociales y educativos a partir de un ejercicio hermenéutico de los símbolos artísticos y religiosos imperantes en la sociedad.

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## Perspectivas sociológicas de la educación

En este itinerario se inserta el artículo titulado *Enfoque sociológico del uso de b-learning en la educación digital del docente universitario*, elaborado por Jesús Valderde-Berrocso y Jorge Balladares Burgos. Los autores consideran que el Blended Learning o educación híbrida es una modalidad de aprendizaje integrador que utiliza de manera combinada componentes presenciales y virtuales que contribuyen para los sistemas de capacitación y formación digital del docente universitario y que a su vez permiten mejorar los procesos educativos desde un enfoque sociológico. Establecen que los procesos de capacitación en la modalidad e-learning no han sido suficientes para responder a los desafíos de la educación superior en la era digital por lo que el b-learning se constituye en una de las mejores alternativas de educación para generar comunicación virtual, para mejorar las interacciones sociales entre los principales agentes de la educación.

Así mismo, dentro de este itinerario se sitúa el artículo *Enfoque sociológico de los modelos de formación del profesorado universitario*, de la

autoría de Vinicio Alexander Chávez Vaca. Este trabajo analiza los referentes teóricos de la sociología que se encuentran presentes en los modelos de preparación del profesorado universitario. El autor considera que un cambio en la educación conlleva a una transformación de los docentes y del contexto en el que actúan. Reconoce la importancia que tiene la educación superior en el desarrollo de los países por lo que propone enfoques y perspectivas que deben orientar al currículo, mecanismos para guiar el desenvolvimiento del docente y pautas para promover la comprensión del entorno universitario y social.

## Reflexiones sobre el carácter social de la educación

Siguiendo con el proceso establecido en este itinerario, encontramos el artículo *Actualidad del pensamiento político-social-educativo de Rousseau*, desarrollado por Edwin Prieto Vergara y Elvia Patricia Arango Zuleta. Es un artículo que tiene como punto de partida el análisis político-social de la obra *El contrato social* de Rousseau con la finalidad de determinar la vigencia de su pensamiento en la formación ciudadana en Colombia. Los autores establecen que independientemente de la época y del contexto en que vivió el filósofo, las reflexiones sobre conceptos asociados a la formación política, a la voluntad general y al soberano encuentran su vinculación con situaciones concretas de la sociedad y de la educación del contexto colombiano.

Además, en este itinerario de reflexión, presentamos el artículo *Educación como práctica social: la cuestión del otro y su reconocimiento*, propuesto por Darwin Joaquín Robles y Dorys Noemy Ortiz Granja. Los autores plantean que debido a la proliferación de problemáticas sociales experimentadas en la época actual, es importante repensar acerca de la necesidad de propiciar mecanismos para lograr el reconocimiento del otro. Los escritores consideran que la falta de reconocimiento del otro obedece en parte al impacto del uso de la realidad virtual que ha reemplazado la forma de comunicar las ideas las mismas que ahora se transmiten como mensajes dirigidos a una comunidad sin rostro.

Finalmente, se ha considerado el artículo *Hannah Arendt y el problema de la educación*, desarrollado por Gerardo Miguel Nieves Loja. Este trabajo se propone redescubrir la crisis de la educación contemporánea a la luz del pensamiento político y educativo de Hannah Arendt quien descubre que no se puede separar la educación de la tradición y de la autoridad con el pretexto de innovaciones cuantificables eficaces en el



campo educativo. Al contrario, hay que educar ciudadanos que sean capaces de ejercer la libertad para lo cual se plantea el retorno a la sabiduría griega para mirar el presente y para proyectar el futuro de la educación, la misma que debe conducir al encuentro de los otros y del mundo. El autor considera que la educación tiene una tarea de resistencia y de reconstrucción frente a la oscuridad de todo sistema educativo y político que atente contra las libertades básicas de los ciudadanos.

## Repensando algunos problemas sociales

En este itinerario se ubica el artículo *Algunas notas sobre la teoría de la “guerra justa” en Francisco Suárez* de Mauro Mantovanni. El estudio analiza los principales temas relacionados a la doctrina de la guerra justa en el pensamiento y obra de Francisco Suárez que ha contribuido al nacimiento del derecho internacional moderno. En base a los postulados de Suárez, el autor invita a reflexionar acerca de cuestionamientos como los siguientes: ¿puede existir una “guerra justa”? y ¿puede o debe darse una “guerra humanitaria”?

De la misma manera, el artículo *El impacto de la crisis sobre el proceso de integración del colectivo de origen ecuatoriano en España*, presentado por Gorka Moreno Márquez, Juan Iglesias Martínez y Mercedes Fernández García, analiza otra de las problemáticas sociales de los últimos tiempos, explica la incidencia de la crisis económica y financiera de España en los procesos de inserción social y de movilidad social experimentados por los ecuatorianos residentes en España. Los autores plantean algunas reflexiones en materia de políticas públicas que permitan responder a los requerimientos de la población migrante del presente y del futuro.

Para finalizar, esperamos que el contenido expuesto en cada una de las líneas de esta publicación 23 de *Sophia*, se convierta en semilleros para la producción y para la construcción de nuevas ideas. Que cada manuscrito sea considerado como una pista que genere nuevos conflictos cognitivos que invite a repensar, a formularse nuevas interrogantes, a redimensionar las expectativas, a plantearse desafíos y a proponer nuevas directrices para la investigación.

Floralba del Rocío Aguilar Gordón





# Theoretical fundamentals of the sociology of the education

*Bases teóricas de la sociología  
de la educación*



# REFLECTIONS ON PHILOSOPHY AND SOCIOLOGY OF EDUCATION: A PARADIGMATOLOGY APPROACH

## Reflexiones filosóficas y sociológicas de la educación: un abordaje paradigmático

JAVIER COLLADO RUANO\*

Universidad Nacional de Educación/ Ecuador

[javiercolladoruano@gmail.com](mailto:javiercolladoruano@gmail.com)

Orcid Code: <http://orcid.org/0000-0003-0063-6642>

### Abstract

The philosophical reflections of this article aim to study the epistemological and paradigmatic problems inherent in the processes of educational transformation. The study combines the transdisciplinary methodology with Complexity Theory to organize knowledge horizontally, without hierarchizing the different epistemes that co-exist in the same space-time. From this epistemological perspective, research shows that individuals know, think, and act according to the cultural paradigms inscribed in them. Hence the need to create a liberating education that sows seeds of human emancipation in the 21st century. In this sense, the work analyzes paradigmatic constraints that transcend human training through the study of our human relationships and social role of education in the social and natural environment. Sustainable development requires reorienting our models of life within the biophysical limits of nature, without compromising ecosystem regeneration neither a dignity development of our next generations. This is an investigation that aims to contribute to the debate between philosophy and sociology of education through co-evolutionary vision that integrates the human being in his cosmic and earthly context. As a result, it is discussed philosophically about the paradigmatic conditions that occur in the field of sociology of education. In conclusion, it is argued that education represents a paradigmatic transformation tool when it is promoted an ecology of knowledge that combines scientific reason with other epistemic, spiritual, religious, emotional, political, rhetorical, poetic, artistic, and philosophical aspects.

### Keywords

Paradigmatology, human training, sustainability, complexity, epistemology.

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\* Phd. in Philosophy. Historian, educator, philosopher and journalist. Professor in Philosophy of Education, Education for World Citizenship and International Relations. He holds a PhD in Philosophy from the USAL (Spain) and a Doctor in Dissemination of Knowledge from UFBA (Brazil). Founder of Global Education Magazine and Educar para Vivir.

### Resumen

Las reflexiones filosóficas del presente artículo tienen el objetivo principal de estudiar las problemáticas epistemológicas y paradigmáticas inherentes a los procesos de transformación educativa. En el estudio se combina la metodología transdisciplinar con la Teoría de la Complejidad para organizar el conocimiento de forma horizontal, sin jerarquizar las diferentes epistemes que co-existen en mismo espacio-tiempo. Desde esta perspectiva epistemológica, la investigación muestra que los individuos conocen, piensan y actúan según los paradigmas inscriptos culturalmente en ellos. De ahí la necesidad de crear una educación libertadora que siembre semillas de emancipación humana en el siglo XXI. En este sentido, el trabajo analiza los condicionamientos paradigmáticos que trascienden la formación humana mediante el estudio de nuestras relaciones humanas y la función social de la educación en el entorno social y natural. El desarrollo sostenible requiere reorientar nuestros modelos de vida dentro de los límites biofísicos de la naturaleza, sin comprometer su regeneración ecosistémica ni el desarrollo digno de nuestras próximas generaciones. Se trata de una investigación que pretende contribuir para el debate entre filosofía y sociología de la educación mediante una visión coevolucionista que integra al ser humano en su contexto cósmico y terrenal. Como resultado, se debate filosóficamente sobre los condicionamientos paradigmáticos que se producen en el campo de la sociología de la educación. Para concluir, se argumenta que la educación representa una herramienta de transformación paradigmática cuando promueve una ecología de saberes que combina la razón científica con otros aspectos epistémicos, espirituales, religiosos, afectivos, emocionales, políticos, retóricos, poéticos, artísticos y filosóficos.

### Palabras clave

Paradigmatología, formación humana, sostenibilidad, complejidad, epistemología.

## Introduction: unlearn what has been learned to relearn

In addressing the relationships of philosophy, sociology, and education from a complex and transdisciplinary epistemological approach, it is noted that the processes of human formation are paradigmatically conditioned by different phenomena that interreact-act in the psyche of individuals and in the social character of the collective imagination. In dealing with knowledge in a scientific-philosophical way, it is very difficult to find the etymological origin of words and concepts beyond the “traditional” Ancient Greece (Dussel, 2005). For centuries, modern science and philosophy have imposed Western vision as a hegemonic perspective above the rest, and that greatly hinders their own endogenous development in a multireferential way. Although other great civilizations have already preceded Greek culture, such as Mesopotamia, Egypt, or China, there is a general consensus that it is the origin of the prevailing knowledge of present-day planetary civilization.

As an illustrative example, the article “Ancient Babylonian astronomers calculated Jupiter’s position from the area under a time-velocity graph” published by the astrophysicist Mathieu Ossendrijver (2016) in the journal *Science*, points out that the inhabitants of ancient Babylon

already used geometric mathematical methods for astronomy to describe the movement of the planets between 350 and 50 years before Christ. This means that they were 14 centuries more advanced than European scientists, considered to date as the discoverers of this type of mathematical operations on the universe. It is urgent to denounce this phenomenon of epistemic construction that imposes Greek culture as the epistemological origin of modern science. That is why the present philosophical reflection seeks to question the sociological conditions that affect the educational processes of human formation. We cannot accept things as they are if we want to free ourselves from the paradigmatic epistemic chains that push us to consume natural resources incessantly. We need to be more aware of what we think and what we do as interconnected global citizenship to avoid reaching points of ecosystem non-return.

Achieving planetary sustainability implies a radical paradigmatic rupture of our habits, customs and routines, which implies a joint revision of the collective imaginary where all our beliefs and epistemic constructions reside. The philosophy and sociology of education have the role of transforming our reality through processes of “unlearning” the paradigmatic epistemic models culturally imposed (Collado, 2016a). We must learn to unlearn to relearn again. But what is understood by paradigm? What are the paradigmatic issues that emerge from human relationships with their environment? How do the different paradigmatic phenomena affect the educational processes? What epistemological perspectives and approaches question the problems of philosophy and the sociology of education? In the next few lines it is intended to answer these and other questions.

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## Paradigmatological issues of epistemic-social structures

According to the work *Education and sociology* published by Emile Durkheim in the early twentieth century, sociology of education is born as a science that seeks to raise the educational phenomenon beyond the pedagogical approach, implying a sociological perspective (Collado, 2017a). In this way, the sociology of education aims to study the historical constitution of educational systems and their evolution in our contemporary societies. Here lies the interest of the present work in recognizing the different paradigmatic conditioning that occurs in the constitutive processes of human formation. It is a transdisciplinary approach that addresses the exterior and interior dimensions of society, that is, the inter-

retro-actions between the intersubjective and intrasubjective dimensions of the human being with his paradigmatic environment.

This epistemic perspective of the philosophy and sociology of education is in harmony with the thought posed by Pierre Bourdieu and Jean Claude Passeron (2009), considering the students heirs of a paradigmatic educative culture. According to these authors, the different elements inherent in the school system reproduce the same social class structures ascribed to their social paradigm. This notion of paradigm was widely discussed in science with the philosophical debates concerning the changes of thought that took place at the beginning of the twentieth century, with the formulation and development of quantum mechanics. An important trigger was *The Structure of Scientific Revolutions* by the philosopher and historian of science Thomas Kuhn.

According to the Kuhnian view, the scientific paradigm “represents the whole constellation of beliefs, values, techniques, etc. shared by the members of a given community” (Kuhn, 1970, p.176) to identify problems and define solutions. In other words, the paradigms are a large scientific structure that establishes theoretical and methodological criteria that allow the explanation of certain aspects of reality and, for this reason, are accepted by the majority of the members of a scientific community during a historical period. According to Kuhn, normal science corresponds to an era characterized by a paradigm where certain models and concepts that guide scientific research to create theories, in relation to a certain matter of disciplinary matrix predominate.

In this sense, his work is tinged by a marked Darwinist competition, where “paradigms gain their status because they are more successful than their competitors in solving some problems that the group of practitioners has come to recognize as acute” (Kuhn, 1970, p.. 2. 3). During the process of evolution of science arise certain problems or anomalies that lead to widespread dissatisfaction of concepts and methods that compel the scientific community to seek new theoretical referents, originating what Kuhn called paradigm crisis. Paradigmatic transformation occurs through a scientific revolution that gives rise to a revolutionary science as a counterpoint to established normal science: “In times of revolution, when the normal science tradition changes, the scientist’s perception of his environment must be re-educated: in some family situations he must learn to see a new Gestalt” (Kuhn, 1970, p 112). In addition, Kuhn considers that scientific knowledge does not develop in a continuous and cumulative form, but rather the opposite. The development of science and paradigm shifts occur after discontinuous and revolutionary ruptures

through scientific leaps that, after much discussion between the groups of a scientific community, suppose the establishment of a new paradigm that substitutes partially or totally the previous paradigm. In summary, following Kuhn's cyclic scheme (1970), science evolves through the following stages: 1) establishment of a paradigm; 2) normal science; 3) paradigm crisis; 4) scientific revolution; 5) establishment of a new paradigm.

In a way, the idea of paradigm is indisputable. We observe and understand the world through a series of scientific theories and cultural beliefs that conform a given epistemic-social paradigm. These paradigmatic epistemic structures of each society manage to frame our thinking in patterns of behavior, social norms, legal rules, economic models, religious beliefs, national identities, etc., transforming our mental schemas intrinsically to our individual worldview. Kuhn (1970) rightly states that the development of science is influenced by the contextual character of political, sociological and psychological factors. Thus, the notion of paradigm is not limited to the academic field of history of science, but can be extrapolated to other social, political, cultural, artistic, educational, religious, etc.

In fact, the term "paradigm shift" is often used in the social sciences to refer to a structural change in the values, attitudes or systems of thought that operate at different levels of a given paradigmatic structure. But if we observe with more attention we can perceive that scientific revolutions or paradigm changes do not always occur following the Kuhnian scheme of scientific evolution. In the book *The myth of the common framework: in defense of science and rationality*, the philosopher Karl Popper (1997) makes a very correct criticism when pointing out that Kuhn is mistaken in saying that to defend a scientific paradigm means not being able to recognize the merits of another paradigm, being unable to change from one paradigm to another, or the impossibility of adopting two paradigms simultaneously.

For the philosopher of science Paul Feyerabend (1997) there is no predominance of one paradigm or theory over another, but reality is plural and comprises several paradigmatic models where contradictory theories coexist: shaping a poly-paradigmatic reality. For medical researcher and psychologist Waldo Vieira (2003, 2008), reality is inter-paradigmatic if we take into account all para-psychic phenomena that study and address the neosciences of "conscientiology" and "projectiology" (bilocation, precognition, retro-cognition, telepathy, clairvoyance, déjà vu, near death and extra-corporeal experiences). For philosophers Imre Lakatos and Alan Musgrave (1975), Kuhn's theory also suffers from a fundamen-

tal defect, which is to explain the succession of one paradigm by another in sociological or psychological terms (*gestalt*), instead of relating it basically to the objective merit of rival explanations.

In this critical line, the position of the epistemologists Jean Piaget and Rolando García (1987) stands out, stating that the Kuhnian paradigm only takes into account the sociology of knowledge and not epistemology. The fundamental point of divergence with the Kuhnian perspective is the conception of continuity, both in the historical evolution of science and in the psychological development of cognitive systems (*psychogenesis*). For these authors the discontinuity or rupture of a certain type of thought is more an ideological and epistemological rupture that prompts the emergence of a new theoretical picture, which would characterize an epistemic paradigm and not a social paradigm, as Kuhn claims. In other words, for Piaget and García (1987) exogenous factors are those that originate the social paradigm, while the endogenous factors give rise to the epistemic paradigm: “in each historical moment and in each society a certain epistemic picture predominates, product of a social paradigm that is the origin of a new epistemic paradigm” (Piaget and García 1987: 234). According to these authors, the ideology of a society conditions the type of science that develops in it, since, from the moment a given epistemic picture is able to be constituted, it becomes impossible to dissociate the contribution of a component of that which is intrinsic to the cognitive system itself. The epistemological frame of the collective imagination begins to act as an ideology that conditions the later development of science and is only reformulated when it enters into crisis, through new epistemic referents.

Also interesting is the conceptual definition that the sociologist Edgar Morin (2001) makes about the original paradigm proposal established by Kuhn, since his epistemological approach conceives contrary concepts and theories. For Morin (2001) individuals know, think and act according to the paradigms inscribed culturally in them, since, in all systems of ideas (theories, ideologies, doctrines, beliefs, etc.), “the paradigm is hidden under logic and it selects logical operations that become at once dominant, relevant and evident under its empire (exclusion-inclusion, disjunction-conjunction, implication-negation)” (Morin 2001: 35). In this way, the paradigm manages to establish itself in the unconscious to control conscious thought and to act as a logical organizer of the nucleus of ideas that we represent through scientific theories, myths, etc. Morin’s Theory of Complexity (2000) argues that the education of the future must promote seven epistemological principles to think paradigmatic complexity:

1. *The systemic principle*: by uniting the various fragmented knowledge (parts), there is a formation of a whole with unexpected and new characteristics in relation to the knowledge that originated it. They are variables that throw new properties on both the parts as well as the whole. Therefore, the inseparable understanding of the knowledge of the parts to the knowledge of the whole causes that the whole is “more and less simultaneously” than the sum of the parts separately.
2. *The hologramatic principle* comes to show the dichotomy of the previous principle. Although the whole presents novelties in relation to the characteristics present in the parts and vice versa, one coexists in the other. The individual is a constituent part of society and is constituted by it. There is a clear dynamism in this principle: the subject acts in the social environment, builds and is influenced by him, receiving the result of his actions.
3. *The principle of retroactive cycle* says that the cause acts on the effect and it on the cause, breaking the principle of linear causality by the inclusion of the self-regulating processes. The feedback loop reduces the deviation by stabilizing the system.
4. *The principle of recursive circle* shows that the products originate what it produces, introducing the notion of self-production and self-organization. It is a generator circle where producer, production and product are coupled.
5. *The principle of self-eco-organization* is the result of a system of reproduction, by this same practice and perpetuation, recreated in the exchange with the environment, in a contiguous relationship of autonomy and dependence. Every living organization is regenerated permanently from the death of its cells. There is an autonomy as a dependency in the whole living system: “To live of death, to die of life” (Heraclitus).
6. *The dialogical principle* comes to associate conflicting and/or antagonistic ideas and notions. The dialogical between order, disorder and organization through innumerable inter-retro-actions is constitutive of the physical, biological and human world.
7. *The principle of the reintroduction of knowledge* into all knowledge is perceived by the subject on the cultural-temporal influence of local-global and global-local emergencies. It operates the restructuring of the subject and presents the central cognitive problem: all knowledge is a reconstruction of the spirit/brain in a given culture and time.

From this Morian view it can be inferred that the paradigmatic worldview we have of the world are interpretations of the reality in which we live, which reflect, in turn, the epistemological picture that encompasses the existing social paradigms. That is to say, the introspective mode in which the processes that condition the forms of understanding and interpretation of the world are experienced and understood are at the very core of the paradigmatic beliefs of a given historical epoch (Collado, 2017b). The hegemony of a certain type of reading of reality is impregnated in our being by the fact of being circumscribed to a concrete social paradigm that acts as an epistemic-cultural referential of our inner world. That is why the philosophical and sociological debate of education must take into account the different paradigmatic levels that interact in the social psyche of our hermeneutical imaginary, that is, from our personal and contemporary interpretation (Collado, 2016e).

This conceptual reflection of paradigm is fundamental to understand the processes of simultaneous control in the logical and semantic relations of a certain discourse that privileges certain types of relations to the detriment of others (Morin, 2008). This is what happens with the current cultural discourse imposed by the capitalist West, stating that all economic growth is good in itself. In fact, postulating that human quality levels are measured by a country's GDP means committing an intellectual fraud of dangerous consequences in the era of the global ecological crisis. All that we consume comes from the biophysical regeneration of nature, which no longer accounts for the resources demanded to maintain this epistemic illusion of growth.

In other words, the speed of extraction of human material and energy resources in nature is much faster than the time it takes for the Earth to regenerate. According to the scientific community, the human impact on Earth has given rise to a new geological period different from the Holocene: the Anthropocene. According to the article published by geologist Colin Waters and his team in the journal *Science* in 2016, the ecological footprint of our human activity has profoundly modified multiple stratigraphic processes since the second half of the twentieth century, which has led to a change of geological age. Hence the transcendental importance in philosophically discussing sustainability through a more concrete approach on the paradigmatic conditioning that occurs in the field of sociology of education.

## Paradigmatological approach to the philosophy and sociology of education

The general identification of paradigmatic conditioning in the processes of human formation encourages us to reflect in a more analytical way to complement conceptually several paradigmatic aspects of human relations with their environment. It is also necessary to reflect on the aspects that the biologist, philosopher and neurologist Francisco Varela (1996) conceives as “microworlds”, that is where individuals are constituted as such in a social system where there is a recurrence in a cooperation interaction, establishing a self-consciousness. Unlike other animals, humans use a large amount of energy and material resources to perform their activities in agriculture, industry, telecommunications, transportation, etc. The human impact on Earth has transcendently changed the processes of coevolutionary organization that nature has been developing for billions of years, from the social structures derived from the Industrial Revolution (Collado, 2016b). We are at a crossroads of planetary unsustainability that requires questioning the civilizing course to which we are heading as an interconnected world-society.

From a bio-cultural point of view, the great difference that distinguishes us from other animal species is our dependence to survive from our early childhood. At birth, we absorb an epistemic, cognitive and affective modeling of our familiar cultural environment: we receive a name, a nationality, a certain language to communicate and a religious orientation, among other aspects. And this family environment is conditioned, in turn, by the political, economic, ideological, cultural, religious and linguistic structures of the society in which the family nucleus is located. That is, from our own birth we are immersed in a process of paradigmatic learning from which we can not be unlinked. Since every newborn has a vital need to develop under the protection of its parents (or equivalent), individuals are conditioned by the paradigmatic epistemic structures adjacent to the social, cultural, religious, ideological, etc. context. of their caregivers.

Hence, this natural fact is elevated to the status of international legal law, finding its maximum expression in Section 3 of Article 16 of the Universal Declaration of Human Rights: “The family is the natural and fundamental nucleus of society and has the right to the protection of society and the State “. One could say, then, that the family is the “universal cell” by which the human race acquires the first “cultural-genetic traits” (values, habits, beliefs) for the development of character and personal identity in a social and environmental. While all individuals evolve

throughout their life, these early patterns of social behavior greatly influence their endogenous development (personal, nutritional, intellectual, affective...) and their form of interrelation-act later with the world.

In this respect, it is interesting to read the psychoanalyst and social psychologist Erich Fromm in his book *The Fear of Freedom* (2004), which states that “the family can be considered as a psychological agent of society” (Fromm, 2004, pp. 272). By reorienting Sigmund Freud’s concept of “psychoanalysis”, Fromm constructs a true social psychology which serves to understand the notions of dynamic adaptation and the social character of the human being in a given epoch, culture and social group of history. For Fromm, the central problem of psychology is the connection of the individual with the world, since the development of the human personality must be understood as an integral part of the total problem of the relations of the human being with the world. Through this relational process, Fromm considers that every individual manages to develop a unique character that distinguishes him from others, despite the ideological conditioning he receives from paradigmatic socio-cultural circumstances during the construction of his individuality.

Social conditions exert influences on ideological phenomena through character; this, on the other hand, is not the result of a passive adaptation to social conditions, but of a dynamic adaptation that is realized on the basis of elements biologically inherent to human nature or acquired as a result of historical evolution (Fromm, 2004, pp. 282).

These considerations on human nature and historical evolution lead Fromm to focus on the social character, since it delimits the thinking, action and emotional life of individuals of a particular social order. Dynamic adaptation and social character are the elements that allow to perform a psychoanalysis of history to understand the relational aspects between structural and psychosocial phenomena. Through the historical psychoanalysis of protocapitalism, Protestant reform, Nazism and democracy, Fromm’s work addresses the psychological mechanisms that structure the social character and contribute to the formation of the consciousness of the individuals of a society, as well as the way in which this consciousness manages to transform the facts that structure the social character. It is an inter-retro-active loop where “not only man is the product of history, but history is the product of man” (Fromm, 2004, p. 34).

For Fromm, the structure of the social character conditions the thoughts, the emotions and the actions of the individuals. That is why it is inferred that the pathological structures of the social character of capital-

ism have not only provoked the systematic destruction of life and nature in the last centuries, but have also established a paradigmatic epistemic model that has conditioned both social relations and our own identity / human condition. “Man not only sells goods, but also sells himself and is considered a commodity” (Fromm, 2004, p. 127). Thus, the dynamic adaptation of individuals to the social structure originates within the social character itself, where new needs arise, anguish, etc. It is important to conceive of this epistemological vision in the field of the sociology of education in order to philosophically question the socio-educational relations of individuals-subjects.

In this line of thought lies the idea of action that the political philosopher Hannah Arendt has analyzed in depth in his work *The Human Condition* published in 1958. Arendt notes:

The sphere of human affairs, strictly speaking, is formed by the web of human relationships that exists wherever men live together. The revelation of the “who” through discourse, and the establishment of a new beginning through action, always falls within the already existing plot where its immediate consequences can be felt. Together they initiate a new process that in the end emerges as the only story of the newcomer’s life, which only affects the vital histories of those who come in contact with him. Because of this already existing web of human relations, with its innumerable and conflicting wills and intentions, action always accomplishes its purpose (Arendt 1998: 207).

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Through the notion of *action*, Arendt states that the birth of an individual means the possibility of generating a new beginning, where the individual must shape his world in relation to the world of other people. In this way, birth simultaneously found renewal and radical contingency for the change of paradigms. In his work shows a distinction of the active vita of the human condition in three fundamental activities: labor, work and action. As for labor, Arendt (1998) understands it as the human activity that corresponds to the biological process of the human body. Work is the activity that corresponds to the artificiality of human existence in relation to natural environments. And action is the only activity that develops directly among people without a mediation of things or matter.

The crucial point of Arendt’s thought is that action exposes our unique and distinct character, since individuals are not interminable repetitions that reproduce from the same model (as in industrial production). “Through action and discourse, men [and women] show who they are, actively reveal their unique personal identity and make their appearance in the human world” (Arendt 1998: 203). It is through action that we succeed

in revealing our personal identities as unique and plural. This is why Arendt (1998, p. 200) emphasizes that “human plurality, the basic condition of both action and discourse, has the dual character of equality and distinction.” Thus the concept of action proposed by Arendt reveals a recognition of the complexity to become a presence through alterity, which is a fundamental aspect of human plurality in his community. It can be inferred that by acting and speaking together, human plurality occurs as a condition of all forms of political, social and cultural organization.

This complexity of acting and speaking together is also developed in the concept of “communicative action” created by the philosopher and sociologist Jürgen Habermas in his Theory of Communicative Action of 1981. In order to develop his critical theory of advanced capitalist society, Habermas (1997) makes use of the philosophy of language to establish what he calls universal synonyms of speech, which are the assumptions of intelligibility, truth, rectitude and truthfulness. Through these assumptions, language becomes the vehicle of communication that gives us the possibility of agreeing rules of behavior to walk towards historical progress. For Habermas communicative action is established in those social contexts whose objective is the mutual understanding between the members of a community. That is why the debate on philosophy and sociology of education should extend its “range of action” and go beyond formal education to emotionally and ecologically alphabetize other members of the social community (adults, media, policy makers, etc.) through a collaborative communicative action that provides an integral vision of contemporary socioecological problems (Collado, 2016e).

In this social and epistemic context, where individuals become a presence in mutual understanding with the other members, the notion of “ethical space” that Emmanuel Lévinas (1991) introduces in his work *Ethics and Infinity* is interesting. Influenced by Husserl’s transcendental phenomenology and Heidegger’s hermeneutic and existentialist thought, his book is a systematic research that addresses the relationship of the “I” to the “other,” both in its dimension of temporality and in the dimension of transcendence with the others. It is a work characterized by the infinite ethical relationship of responsibility for the other, where Lévinas (1991) argues that this responsibility towards the other has its roots within our own subjective construction:

The Self is the point that supports the gravity of the world, which in the being undoes the work of being, imperturbable and without exemption. To be cursed against oneself, he is the non-being of being. Not nothing, since that undo is ambiguous or “mixed” or beyond being.

It is not because among beings there exists a thinking being structured as I, pursuing some ends, so that being acquires a meaning and becomes a world; it is because in the proximity of being inscribes the imprint of an absence - or of the Infinite - so there is abandonment, gravity, responsibility, obsession and the self. The non-exchangeable par excellence - the I - is, in a world without play, what, in a permanent sacrifice, replaces the others and transcends the world. But it is the source of speech, for it is the essence of communication (Lévinas 1991: 94).

Similarly to Arendt, Lévinas reasons that this subjective construction of the “self” is the sum of all the encounters it has in the intersubjective space common to the other members of its community. Hence the social dimension of the ethical space through which the individual develops the individual identity is conditioned by the intersubjective space, insofar as it meets the space of the other. That is, the subject becomes a presence through a feedback loop with other subjects, where it acts as conditioning and conditioned in the same ethical space. In this way, Lévinas considers that our existence is transmitted by the word, and therefore, knowledge represents a strategy of appropriation and domination in human relations. This means that education entails “transcendental violence” in the student’s sovereignty, as the “deconstructive” philosopher Jacques Derrida (1978) states, since, as educational agents, it is inferred in the students’ lives in a profound, transformative way and even disturbing.

For this reason, the study of the sociology of education should promote a learning of the ontological condition of the human race at all its constituent levels, taking into account its existential interdependence with all other entities of nature and the universe. “I” am who I am by relationship with all “others”. If others pollute the environment, I also suffer the consequences. If others die of hunger, poverty and starvation, I die with them, because “responsibility is what, in an exclusive way, belongs to me and that, ‘humanly’, I cannot refuse. That burden is a supreme dignity of the one. I am not interchangeable, it is I in the sole measure in which I am responsible” (Lévinas, 1991, pp. 95-96). The inalienable identity of the subject makes us ethically responsible to the infinite with the current problematic paradigms. According to the Russian philosopher Fyodor Dostoevsky (apud Lévinas, 1991: 96): “We are all responsible for everything and everyone before all, and I more than all others.” With this reasoning, the problems of planetary unsustainability require a “cosmodern consciousness” shared by all world citizens in their unity as individual-society-species (Collado, 2016c). Cosmodern consciousness constitutes an ecology of transdisciplinary knowledge with the objective of integrating scientific and non-scientific knowledge (arts, spirituality, ancestral worldviews and others).



In this line of thought is the Brazilian educator Paulo Freire, committed to the life, existence and liberation of human consciousness. Paulo Freire's Method of Awareness raises a critical pedagogy through a problematizing education with the paradigmatic processes of domination of a society, to promote a dialogical cultural action that results in a "cultural revolution". Through literacy, the Freirean method promotes "limit situations" to stimulate a critical understanding of social, political, educational and economic reality. For Freire (1971, 1997) contemporary societies are governed by economic interests (of multinationals, plutocratic political classes, dominant nations, power groups, etc.) who carry out various mechanisms of domination in the consciousness of individuals through different cultural structural dynamics.

The pedagogical proposal of Freire (1971) is based on two parts: 1) the awareness of the reality that the individual lives, as being oppressed subject to the paradigmatic structures that the oppressors impose; and 2) the initiative of individuals to fight and free themselves from that contextual status that oppresses them. In this sense, the Brazilian critic points out that "education as a practice of freedom, unlike that which is the practice of domination, implies the negation of the abstract, isolated, detached man, disconnected from the world, as well as the denial of the world as a reality absent from men" (Freire 1971: 78). In this reflexive way, Freire believes that the school is an instrument of domination controlled by the classes that hold power: "the banking conception of education aims to transform the minds of individuals so that they adapt better to real situations and thus to dominate them more easily" (Freire 1971: 6). Oppression takes place in the "domesticating" teaching-learning processes of schools, where knowledge is fragmented by disciplinary specialties and "deposited" unidirectionally in students. On the other hand, his critical pedagogy places special emphasis on the dialogue between teachers and students, since the articulating words and pedagogy of the question generate a new type of knowledge necessary for the awareness and liberation of the oppressed. That is to say, in order to reach the consciousness of the situation of the oppressed one must reflect dialogically on the daily experiences and acquire theoretical and cultural elements in a process of permanent education that will lead to act on this reality.

In other words, in the Freirean method, literacy is intrinsic to the act of conscientization of individuals, since reading the word implies the reading of the world. Therefore, the act of raising awareness is closely related to liberation through human praxis, "which implies the action and reflection of men on the world to transform it" (Freire 1971: 75). It is in

this sense of praxis and educational action that Freire considers that any person without awareness will be a culturally invaded person who will fold up before the invader and will be alienated to a marginal subculture that will transcendently condition him. The Brazilian thinker argues that the invention of the possibility of liberation lies in the human being's capacity for perception as an unfinished, conditioned and historical cultural being: "culture marks the appearance of man in the long process of cosmic evolution. The human essence takes on self-discovering itself as history" (Freire 1971: 22). This historical consciousness is what makes it possible for the human race to write its own history through the political action of paradigmatic transformation of the world.

For this reason, it is possible to reflect that the praxis of the sociology of education must be constituted as a tool that problematizes with the experiences of the students themselves, questioning if they are sustainable and help reach the horizons proposed by the philosophy of good living. The dialogical interaction between subjects is one of the Freirean keys to transgress the paradigmatic power relations. That is why educators must create a climate of trust among the subjects to provoke a deep dialogue that promotes the development of a critical consciousness capable of transforming the current planetary culture of unbridled consumption and production. This implies paradigmatically reformulating the colonial relationship that humans exert on nature, but also on us, since Freire's thinking is based on the strategy of the marginal classes defying the powerful classes to achieve a cosmopolitan world oriented towards social justice and equality.

This paradigmatic reformulation of the relations between individuals to the social structure is also approached from a cosmopolitan point of view by the specialist in law and ethics Martha Nussbaum (1999), in his essay *Patriotism and cosmopolitanism*. Cosmopolitanism is a philosophical current that has its roots in the Stoic tradition and is characterized by replacing the central role of the polis in the ancient political thought by the cosmos, where humanity lives in peace and harmony. In a similar way to the concept of cosmopolitan law of the German philosopher Immanuel Kant, Nussbaum (1999) considers that the political and educational systems favor the reproduction of the national character of each country, making a weak approximation to the cosmopolitan perspective that is reduced to the teaching of a common commitment among nations to the fulfillment of basic human rights. Hence the author herself asks the following questions:

But is it enough? Is it enough for our students to learn that, above all, they are citizens of the United States, although they must respect the ba-

sic human rights of the citizens of India, Bolivia, Nigeria and Norway? Or should they, as I see it, as well as pay special attention to the history and current situation of their own nation, to learn a great deal more than they do about the rest of the world in which they live, Nigeria and Norway, as well as their respective histories, problems and comparative successes? Should they only learn that Indian citizens have equal basic human rights, or should they also know something about the problems of hunger and pollution in India, as well as the implications of these problems on global hunger and ecology? And most important of all, should they be taught that, above all, they are citizens of the United States, or rather should be taught that, beyond that, they are citizens of a world of human beings and that, although they are located in the United States, they have to share this world with the citizens of other countries? (Nussbaum, 1999, pp. 16-17).

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Nussbaum acknowledges that her approach to all these issues is motivated by the experience gained by working on quality of life issues at the international level in an institute for economic development linked to the United Nations. She argues for four reasons to make global citizenship embrace a commitment encompassing the whole community of human beings: 1) Cosmopolitan education enables us to learn more about ourselves, for “if we look at ourselves with the eyes of the other, we will see what in our practices there is local and non-essential, as well as what is more widely and deeply shared “(Nussbaum 1999: 22). 2) We move forward by solving problems that require international cooperation, so intergovernmental planning, global knowledge and the recognition of a shared future are necessary, since ecological problems do not understand national boundaries. 3) We recognize moral obligations to the rest of the world that are real and would otherwise go unnoticed, “if we truly believe that all human beings are created equal and have certain inalienable rights, we have a moral obligation to think what is that this idea requires us to do with and for the rest of the world “(Nussbaum 1999: 24). 4) We elaborate solid and coherent arguments based on the distinctions that we are ready to defend, “the very question of multicultural respect within a nation is weakened by not making education contemplate, as one of its central elements, respect to a broader world “(Nussbaum, 1999, p.26) beyond national boundaries.

In contrast to this cosmopolitan perspective, political philosopher Andrew Dobson (2003: 33) argues that “while globalization and feminism provide the context for post-cosmopolitan citizenship, there is a phenomenon that gives rise to its articulation more environmental policies. “ In this sense, Dobson argues that in order to better understand the nature

of the contemporary debates of citizenship in general, and of “ecological citizenship” in particular, we must think in terms of four contrasts: rights and obligations; territorial and non-territorial conceptions of citizenship; public and private spaces as possible sites of civic activity; and the virtue (and not virtue) that corresponds to the ideas of citizenship.

According to Dobson, the space of ecological citizenship “is not something given by the boundaries of nation states or supranational organizations such as the European Union, or even by an imaginary territory of the cosmopolis. It is rather produced by the metabolic and material relationship of individual people to their environment” (Dobson, 2003, p.106). Ideally, the strong ecological footprint of daily human activity in the current globalization period has meant that the concept of ecological citizenship has transgressed the conception of traditional national citizenship of nation-states. Its post-cosmopolitan approach to ecological citizenship is closely linked to the rights of nature and the rights of future generations, not forgetting that “material production and reproduction of everyday life [develops] in an unequal and asymmetric globalized world.” (Dobson 2003: 30), where people in rich countries consume far more natural resources than those in poor countries.

In the face of this panorama of global inequality, Manuel Castells, a sociologist who specializes in research in the information, communication and globalization society, points out that from “a global approach, there has been, in the last three decades, an increase in inequality and the polarization in the distribution of wealth” (Castells, 2001, p.351). It seems that the decisive historical factor for this acceleration of social inequalities has been the process of capitalist restructuring undertaken since the 1980s, where the new techno-economic system gave rise to the paradigm of current information technology: “informational capitalism”. While it is true that since the emergence of the internet the least developed countries have integrated productively into the networks of the global economy, there are still billions of people disconnected to those networks that fully incorporated them.

According to Castells and Cardoso (2005: 19), “the global segmentation of the network society, precisely because of its dynamism and productivity, is positioning a significant part of the human being under conditions of structural irrelevance.” This seems to indicate that the global economy and network society work more effectively without hundreds of millions of our co-inhabitants on this planet. This circumstance reveals the social pathology of the capitalist system. The correction for this massive process of social exclusion requires an approach focused on epistemologi-

cal, social, political, economic and educational paradigms to understand the complexity of the contradictory dynamics of global markets and local identities. This is a great epistemological key not to fall into reductionism or cultural homogenization in the teaching-learning processes, since there are no magic formulas that are universally extrapolable from one context to another. All sociological experience must be constantly created and recreated based on the specific problems of each educational context.

Faced with these contradictory dynamics that produce great global asymmetries, the sociologist Zygmunt Bauman suggests in his work *Globalization: the human consequences* that we are in the so-called liquid modernity. "There is a tremendous advantage enjoyed by the new global elite in confronting the guardians of order: orders are local, while the elite and the free market laws that obey it are translocal," explains Bauman (1999, 133-134), adding that "if the guardians of a local order become too intrusive and infamous, there is always the possibility of appealing to global laws to change local concepts of order and the rules of the game premises" (Bauman, 1999, pp. 133-134). This possibility of changing the rules of the local game that have the translocal groups hierarchical of paradigmatic form the freedom of movements, the social promotion and the progress of the developing countries.

Increasingly, the globality implanted by translocal elites makes the locality a spatial dimension with fewer opportunities, since "global financial markets impose their laws and precepts on the planet. Globalization is nothing more than the totalitarian extension of its logic to all aspects of life" (Bauman 1999: 73). Under this logic also the educational processes of formal schooling towards the economic interests of the world elites are dragged. The sociological processes of education are subordinated to the capitalist logic of the globalizing economic market. For this reason, it is urgent to take into account different psychological, philosophical, sociological, pedagogical, epistemic, economic, political and environmental approaches and perspectives that denounce the paradigmatic dominance of the globalizing economic markets of our planetary civilization. But what is the role of education to transform our everyday reality? Some conclusions are made below.

## Final conclusions: education as a tool of paradigmatic transformation

As we have been reflecting throughout the article, education has a fundamental role to achieve sustainable development on our planet Earth. Edu-

cation is conceived as a seed to be cultivated for our present and future flowering. It is a tool of epistemic and socioecological transformation that UNESCO (2002, p.7) recognizes from its own constitution in 1945, which states that “the widespread diffusion of culture and education of humanity for justice, freedom and peace are indispensable to the dignity of man and constitute a sacred duty which all nations must fulfill in a spirit of responsibility and mutual help.” Since then, the numerous events, congresses, forums and conferences that UNESCO has been carrying out with its partners have served to expand, develop and concretize the educational sphere from different anthropocentric and ecocentric approaches.

But achieving sustainable development implies a comprehensive vision that includes the human being within the co-evolutionary processes of the Great History, which integrate and unify the history of the universe, the Earth, life and the human being (Collado, 2016b). “Sustainability is not only a problem among us,” explains environmental educator María Novo (2009, p. 368), “it is also a very serious problem in our relations with the biosphere, in the way we appropriate resources, exploit nature, manage common goods, consider the limits of ecosystems... “. The horizon of planetary sustainability will only be possible if we manage to reorient our models of life within the biophysical limits of nature, without compromising neither their ecosystemic regeneration nor the development worthy of our next generations.

It is urgent to transform the predatory patterns and behaviors that the human race exerts on our planet, as well as the unequal processes of wealth distribution that only benefit a minority of world citizens. For this reason, the identification of the paradigmatic problems that condition the processes of human formation allow us to develop a transdisciplinary vision in the field of the sociology of education (Collado, 2016d). Since its appearance on Earth some 200,000 years ago, the modern human being has had to learn to cooperate to survive physically, mentally, spiritually and emotionally, so he has had to learn during his evolutionary journey to share food, take care of their predecessors, transmit knowledge, live sexually, etc. These primitive social interactions were favored by the emergence of language, which gave rise to a conversational space of consensual behaviors for mutual acceptance. For most of the human evolutionary history, non-formal and informal education has predominated in all the peoples of the Earth.

At present, many native indigenous peoples still continue forming people through a “bio-literate look” that has lasted for thousands of years. Far from educating them to be submissive workers of a globalizing



economic system that tends toward the homogenization of cultural diversity and that ends up with a great part of the biodiversity, the human formation that develops between native and native aboriginal peoples is focused on strengthening the bonds and the relationships between the human being and nature. That is why the United Nations Declaration on the Rights of Indigenous Peoples (2007, p. 2) recognizes that “respect for traditional indigenous knowledge, cultures and practices contributes to sustainable and equitable development and to the proper management of the environment”. As a whole, all the worldviews of the original peoples are a good example of sustainable and resilient development, both for their excellent socioecological practices and for their long historical journey practicing them. While one cannot fall into its romantic ideation of this human community, its rich epistemic multi-referentiality is in full harmony with the limits and co-evolutionary margins that natural ecosystems establish in a self-organizing way.

In 2009, as a result of this harmony with nature, the UN General Assembly proclaimed April 22 as the “International Mother Earth Day”. Since then, the UN General Secretariat has been publishing annually a resolution on Harmony with Nature to recognize the Earth and its ecosystems as our common home, so that Member States achieve a fair balance between economic, social needs and environmental issues in present and future generations. For this reason, we must face the paradigmatic crossroads of climate change from a “knowledge ecology” (Santos, 2010) that develops and enhances all human dimensions through a transdisciplinary organization of knowledge that combines scientific reason with other epistemic, spiritual, religious, affective, emotional, political, rhetorical, poetic, artistic and philosophical reasons (Collado, 2016c). Undoubtedly, dialogue with indigenous and aboriginal wisdom will allow us to develop more resilient epistemological horizons.

When this multireferential and transdisciplinary perspective is adopted, education becomes an epistemic tool that seeks the individual development of people within a vast network of relationships with other human beings, but also with nature and the cosmos. That is why theoretical models that reduce sustainable development in three dimensions (economic, social and ecological) are insufficient to address the intrinsic complexity of the interdependent network of systems that interconnect at different levels of ontological reality. This is the epistemic point of departure for creating a sociological vision of education that is holistic and transdimensional, with the intention of reinforcing the ties with the processes of planetary sustainability.

Philosophically reflecting on the sociology of education entails rethinking the paradigmatic structures of individuals in their specific contexts. In reflecting on the historical origin of our educational systems, education is conceived as a double-edged sword: it can be both a way of aggravating socio-ecological problems and an instrument of change that helps us to solve them. “It is necessary to accept that, among the many possible positions, the educational apparatus can align itself, and in fact it does, in favor of the reproduction of an unjust world, the slogans of those who handle the economy, the positions of privilege “Explains María Novo (2009: 353),” education is an important part of the problem, it is at the root of unsustainability, and we can expect nothing more from it than the social reproduction of the discourse of the powerful.” From a historical point of view, the ideological discourse created by the power groups during Modernity has used educational knowledge to establish a series of behaviors, norms and actions that have served to structure hierarchically the modern societies of the West.

Individuals have been learning and internalized the order and hierarchy imposed by the dominant classes through the formalized educational processes of the public system. In this sense, the social philosopher and theoretician Michel Foucault (2007: 44) also argues that “every education system is a political way of maintaining or modifying the appropriation of discourses, with the knowledge and the powers they bring with it”. Therefore, power and knowledge are two complex areas inseparable from the same sociological and educational process where discourse, ideology, content, forms of relationship between teachers and learners, textbook, etc. are established. Hence the impact of the formal education system cannot be considered neutral since all these elements of power and knowledge harbor the ability to epistemically colonize individuals in order to sustain the purposes of economic fundamentalism and its competitive market values. But they also have the potential to develop a complex thinking that relates the whole to the systemic parts, in order to create alternatives oriented to a transnational sustainable cooperation that transforms the current paradigm, characterized by an enormous ecological footprint caused by neoliberal economic globalization (Wackernagel and Rees, 1996).

At present, there is a broad consensus among the community of philosophers, sociologists, educators and pedagogues that the system of formal education that is institutionalized in almost all countries is obsolete. The prevailing educational model of the present time was designed, conceived and structured for a historical epoch totally different from our

own. In the Western world, the transition from the Old Regime to the Liberal State made it possible for the nascent commercial capitalism driven by the incipient bourgeoisie to transform the socioeconomic structure of feudalism. The European Renaissance was a movement where a large number of thinkers replaced medieval theocentrism, established in the collective imagination by the sociopolitical influence of the Church, to seek human flourishing from the arts, philosophy, politics and science. A few years later, the intellectual culture of the Enlightenment and the economic circumstances of the Industrial Revolution favored the emergence of the public school. Even before the first half of the nineteenth century there were no public education systems and only those who had money to go to the Jesuit centers could study.

Public education paid with taxes collected from the people, which was established compulsory and free for all social classes, was a revolutionary idea that provoked the opposition of the more conservative elites by the threat to overthrow the hierarchy of the social structure of the time. But as Western models of public education expanded into other countries of the world during the 19th and 20th centuries, what Spivak (2006), Said (1994) and Carnoy (1977) called “cultural imperialism.” This process allowed the geopolitical influence of European metropolises to be extended to colonized countries to shape their social institutions by imposing their dominant culture, values and structures. Important African authorities, such as Ghana’s Prime Minister Kofi Abrefa Busia (1960, 1964) or Nigeria’s Minister of Education Aliu Babs Fafunwa (1967, 1975) have addressed these difficulties of cultural settlement brilliantly.

It was in this historical period that education was greatly influenced by the prevailing conception of the role of knowledge and intelligence, creating an academic profile that was deeply rooted in the genetic structure of public education. According to educator Ken Robinson in his *Out of Our Minds: Learning to be Creative*, this belief in school culture divides all students into two groups: those who are academically valid and those who do not. That is why Robinson (2011) defends the idea that schools kill creativity, since many brilliant minds do not adapt to the standardized pattern of sociological processes in schools and fail dramatically in their respective assessments, dropping out of school.

On the whole, the discourse between philosophy and sociology of education considers that institutionalized formal education systems are obsolete because they have not been renewed in parallel with social changes (Young, 2000). They still remain anchored in the historical structures of the past and must be reformed. Formal education continues to train

technicians-professionals based on the profile demanded by the labor market. That is why the educational system does not focus on developing human talent more broadly and effectively. The school operates, in this way, as a meritocratic social control agency that imposes a pedagogy where a socialization in the dominant culture is required as a precondition for educational success. In this line the ideas of the educational sociologist Michael Young (1971) are framed, considering that the school is a “black box” that distributes titles to reproduce the original social status of the students.

In short, the present philosophical essay seeks to discern the different paradigmatic models that inter-retro-act on a multilevel scale in the sociological processes of human formation. Although there are no magic or universal formulas to transform our everyday reality, it is important to openly and multi-referentially question the vitiated and unsustainable behaviors perpetuated in social and educational processes. For this reason, education becomes a fundamental piece to change the historical civilizatory course and walk towards sustainability. We must understand that we are a unique species that co-evolves in an ecosystem shared with more than ten million species that we must learn to respect, preserve and regenerate in order not to extinguish its rich biodiversity. It is urgent to transform the relations of paradigmatic domination that human beings have been exerting on nature to learn to coevolve as a sub-system within the biophysical limits of our Earth-Motherland (Morin and Kern, 2005). All readers are encouraged to discuss the philosophical and sociological reflections on education presented in this paper. They are ready? How can social change be achieved through the processes of human formation? What innovative aspects are needed at the multilevel level for a change in the paradigm of civilization? How can the philosophical and sociological dimensions of education teach us to co-evolve in harmony with nature?

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# DURKHEIM'S CONTRIBUTION TO THE SOCIOLOGY OF EDUCATION

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## Aporte de Durkheim para la Sociología de la Educación

VERÓNICA SIMBAÑA GALLARDO\*

Universidad Central del Ecuador/Universidad Tecnológica Equinoccial  
veronica.simbana@ute.edu.ec  
vpsimbana@uce.edu.ec

Orcid Code: <http://orcid.org/0000-0002-7466-7364>

LILIAN JARAMILLO NARANJO\*\*

Universidad Tecnológica Equinoccial  
lilian.jaramillo@ute.edu.ec

Orcid Code: <http://orcid.org/0000-0002-0586-4292>

SANTIAGO VINUEZA VINUEZA\*\*\*

Universidad Central del Ecuador  
sfvinueza@uce.edu.ec

Orcid Code: <http://orcid.org/0000-0002-0818-6554>

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\* MSc. in Hispanoamericana and Ecuadorian Literature. MSc. in Higher Education with a focus on gender equity. Specialist in educational and social projects. Degree in Education Sciences, specialization Language and Literature. Lecturer at the Equinoccial Technological University and the Central University of Ecuador.

\*\* PHd. In Education Sciences. MSc. in Education and Social Development. MSc. in Technologies for the Management and Practical Teaching Degree in Education Sciences, specialization Biology and Chemistry. Lecturer at the Equinoccial Technological University.

\*\*\* MSc. Communication & Networking. MSc. Information and communication technologies. Bachelor of Science in Education, Computer Science. Engineer in Computer Engineering.

### Abstract

The objective of this article is to study the contribution of Sociology to education. This study has been done from the analysis of the main postulates of Emile Durkheim, since his theories we will understand the existing interactions between society and education. Society, according to Durkheim, represents a social power that regulates the individuals themselves who depend on everyone and form a collective coexistence aligning in a harmonious way, but at the same time preserving their individuality and belonging to culture, to identity, to knowledge, with values, relevant attributes to maintain social cohesion and survival of society.

In this context, education modulates with guidelines issued by Durkheim, an education integrated in the plurinationality and interculturality of our society, called to preserve our language, our intercultural worldview and to develop capacities and potentialities directed to the development of the cognitive-productive matrix in Function of an ethical, organic, social and cultural subject.

Based on Durkhenian theory, this study wants to strengthen learning spaces. Learnings that build and strengthen identity through social consciousness, becoming a transcendent and innovative organization of justice and equitable societies, intellectually strengthened through conceptual, psychomotor and socio-affective knowledge. Empowering the role of education is the objective to humanize the human being mediated by the pedagogical dynamism with methods, contents, objectives, didactic techniques that build the teaching-learning process, generating the individual and integral formation of the person in a framework of social and ethical commitment.

### Keywords

Sociology of education, society, culture, role of education.

### Resumen

El presente artículo tiene como objetivo estudiar el aporte de la Sociología a la educación. Este estudio se realizará a partir del análisis de los principales postulados de Emile Durkheim, de aquí se determinará los insumos teóricos y aspectos medulares para comprender interacciones existentes entre sociedad y educación. La sociedad, según Durkheim representa un poder social que regula a los individuos mismos que dependen de todos y de todas para formar una convivencia colectiva alineándose de manera armónica, pero al mismo tiempo conservando su individualidad y pertenencia con la cultura, con la identidad, con los saberes, con los valores, atributos relevantes para mantener cohesión social y supervivencia de la sociedad.

En este contexto la educación se modula con los lineamientos emitidos por Durkheim, una educación integrada en la plurinacionalidad e interculturalidad de nuestra sociedad, llamada a preservar nuestra lengua, nuestra cosmovisión intercultural y a desarrollar capacidades y potencialidades dirigidas al desarrollo de la matriz cognitiva-productiva en función de un sujeto ético, orgánico, social y cultural.

Basados en la teoría durkheniana se plantea fortalecer escenarios de aprendizaje. El aprendizaje según se entiende debe construir y fortalecer la identidad a través de la conciencia social convirtiéndose en una organización trascendente e innovadora de sociedades justas y equitativas, sociedades intelectualmente fortalecidas a través de saberes conceptuales, psicomotores y socio-afectivos. Potenciar el rol de la educación es el objetivo para humanizar al ser humano mediado por la dinámica pedagógica con métodos, contenidos, objetivos, técnicas didácticas que protagonicen el proceso de enseñanza-aprendizaje, provocando la formación individual e integral de la persona en un marco de compromiso social y ético.

### Palabras clave

Sociología de la educación, sociedad, cultura, rol de la educación.

## Introduction

The educational theme is the main objective of this article. The contribution of Sociology to the educational field will be studied. Sociology as an autonomous science is dedicated to the study of society and explains the social fact in each age. The article will study Durkheim's theoretical principles, the basic concepts and concepts he proposes about intellectual development, social action, morality, community and its relationship with education, key and essential elements for the preservation of a culture. It is intended to understand what has been the development of the sociological school, what have been the principles that have shaped this school to then establish guidelines on which a quality education could be based.

The purpose is to channel these sociological guidelines to prioritize cultures, ancestral knowledge, and other values that strengthen our peoples. For this, the teacher as a facilitator of theoretical methodological knowledge, with critical and constructivist guidelines, will be aligned with Durkheimian tendencies that allow dialogue with the family context and sociocultural environment. The research is bibliographical and descriptive character, allows to characterize the society through a diagnostic exploration to systematize postulates of relevant theories that allow a socializing function for the good of the community.

The present work articulates conceptions that begin from conceptual conceptions of the Sociology of the education, based on theoretical, methodological principles of Durkheim, to later strengthen a dialogue between society and education.

Finally Durkheim's theoretical approaches determine the role that the teacher must fulfill in our society, in order to form visionaries who coexist in a society, with values that strengthen education, without forgetting the human being as a biological and psychic individual that is capable of developing in its context with knowledge values and attitudes.

## Conceptualizations of Sociology of Education

It is important to emphasize that teachers should not only be content with the technical methodological task within the educational scenarios, but also the sociological foundations that strengthen the teaching-learning processes should be fortified, so it is important to articulate the principles of Sociology as a pillar that accompanies the reconceptualization of knowledge. Thus, the existence of education in society is not explained by causality, but by the perennial need to form a type of person according

to an ideal embodied in the competitive society of change of era. Competitiveness must respond to the social needs that demand fundamental and complementary processes, which are able to solve problems with criticality to the transformations of their social environment. Ana María, Brígido (2006) in *Sociology of education* manifests:

The object of the sociology of education as it is understood today, that is, as a special sociology. It implies to consider it as an empirical discipline, whose primary interest is the knowledge of the educational reality from a particular perspective (p.11).

These contributions of Brígido are remarkable to emphasize that the object of Sociology is Education, hence the importance of forming human beings that respond to the demands of 21st century society. Then we would say that it is in the interest of educators to base themselves on the contributions of this science, and it will be the pedagogue who aims to contribute knowledge to face the practical problems of humanity. It is important to mention Enguita, Mariano. *Sociology and Marxism* (1986) who says:

... with this, it is a question of seeing how the social origin from which individuals come from influences their school success [...] and the possibilities of social mobility that actually have both within the system of social stratification, on the other (Enguita, 1986, p.78).

Faced with this situation, it will be the teacher who applies didactic strategies to a contemporary society, which articulate the different social strata where the diversity of criteria will allow contextualizing the behavior of different ideologies and realities, while at the same time committed to strengthening a globalized society that demands new theoretical and practical models that serve as trajectories for the organization of new meanings articulated to social practice.

This is also true in Lopez, Olimpia in the book *Sociología de la educación* (1994), in which she emphasizes the following:

What is interesting is that sociology as a discipline has developed a body of knowledge that allows us, in turn, the development of sociological consciousness as a type of knowledge that enables us on the characteristics and dynamics of social reality and on the way of influencing it. The theory of socialization, the name given to Durkheim's explanation of learning to live in society, allows us to understand how the values, ideas, beliefs and norms that regulate the life of society are achieved (López, 1994, p.11).

Throughout the analyzed approaches it is confirmed that it will be the sociology through its theoretical foundations that provides the teach-

ers with the necessary inputs to apply practical learning experiences to involve the students in a new social reality and respect the autonomy, culture for the development of their identity. In short, what is intended is that human beings learn to live in society, and to highlight each member's values, ideas, beliefs and guidelines that strengthen life in society and promote cognitive democracy, and civic ethics.

In this way it is relevant to mention that the sociology of education studies "the origin, organization, development and processes of transformation of society. It also studies, in a specific way, the relations of the subjects that compose the social groups" (Huerta, 2007, p.92). Therefore, one cannot lose sight of the perspective posed by the sociology of education: that knowledge is oriented to the anchoring of educational contexts from a social perspective with application of knowledge in the prevention and resolution of problems of educational reality, generating significant theoretical methodological experiences and constructs.

The social problems facing a society of change of era, constitute the complex scenario to mediate the learning in a competitive society, however, to technically handle the teaching of a subject is to have mastery of the knowledge, this will allow us to be at the forefront of the vertiginous changes that the new society poses.

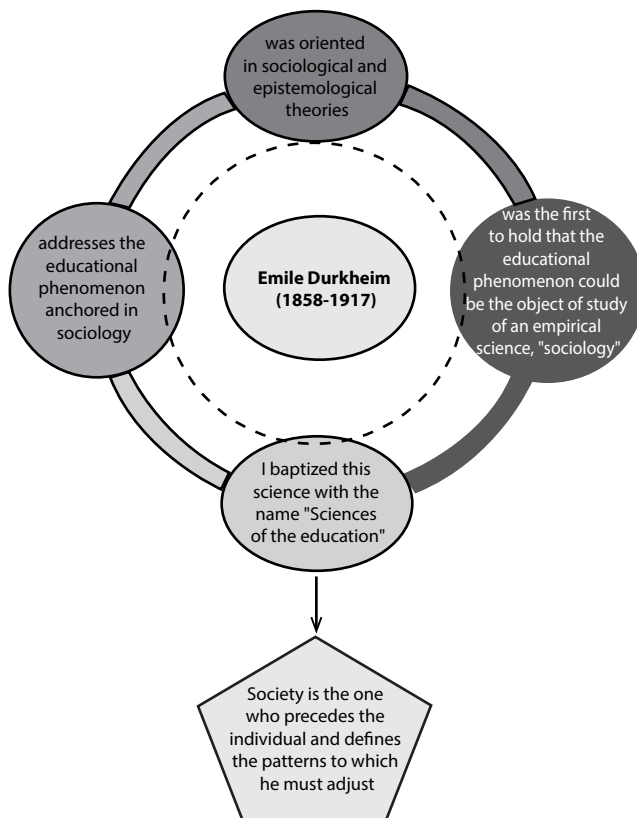
Given this reality, it is important that Sociology contributes to the guidelines of education; therefore it is considered a "science that is in charge of the study of the social elements that concur in education" (Castillo, 2003: 233). That is, that is responsible for the study of human groups to insert them into the knowledge society and mediate learning to transform it into an effective member of a globalized society.

To approach methodological conceptual constructs in favor of a competitive society for a complex world, is to develop in the students cognitive competences and knowledge embodied in learning outcomes, as evidence of achievements in educational training. Further clarifying that the pedagogical task does not rest simply in the practice but in the consciousness of the fields of knowledge that govern them in order to strengthen the processes of teaching and learning with the guidelines of the sociology of education.

In this reality, the knowledge of Sociology and Education are articulated, emphasizing the classical thoughts of Emile Durkheim, M. Weber, K. Marx, G. Simmel, and Jiménez & Moreno (2008, p. 23) of Durkheim "is considered as one of the precursors of the sociology of education considered to the educational system as a social institution in which modalities of each society are presented". In this respect the following chart explains Durkheim's classical thoughts.



Figure 1  
Contributions of Durkheim to the Sciences of the Education



Source: (Brígido, 2006, p.25) and adapted by researchers

According to the reasoning, Durkheim's thinking goes from teaching theory and practice, and addresses the educational phenomenon anchored to sociology, so it will be society that considers individuals for the construction of knowledge. Thus society is the one that precedes the individual and defines the guidelines to which it must adjust assuming realities and contexts that imply aspects such as beliefs and values.

In this sense the sociology of education becomes relevant for education, given that knowledge will be convenient to impart and facilitate to students according to the context where he/she develops, and try to perform them with meaningful and functional learning in the face of different

realities of the students. It is therefore necessary to start from the meaning of education. In the Larousse dictionary, the following is highlighted:

Education is a set of customs and good manners according to certain norms or customs of society [...] we know that it is also the action, or set of actions aimed at developing their intellectual capacities in one or several areas of knowledge, it is about imparting or transmitting knowledge (Bermúdez, 2010, p.3).

As described, this thinking refers to the process of imparting knowledge to students, where the customs, culture and traditions should be considered according to different realities reflected in classrooms. It will be attempted to be mediated in them the educational formation involving cognitive and intercultural knowledge, and the inter-learning based on culture with critical thinking, is intended to develop competencies to reason, process information, solve problems, make correct decisions, regulate emotional impulses and instilling attitudes and values, the Sociology of Education is interested in the why and the what, as it is understood is the science that shapes the person always aligning with a complex approach to educational phenomena according to the society in which the individual develops.

Likewise, it is appropriate to cite the following:

The importance of education for society is relevant now that the word has two meanings, a need of society or an explicit function that it recognizes and organizes, but also a spontaneous social phenomenon, which takes place even in primitive societies lacking the corresponding formal institutions (Olivera, 2008, p.8).

In the quoted above it is analyzed that the education becomes important in society when it becomes a prominent priority to know the sociological foundations on the part of the pedagogues, for that reason education is considered a social phenomenon indispensable for the peoples of the world. In the dictionary of the Spanish Royal Academy, education is defined as “action or effect of educating” and contains the following meanings for the word educate: “to direct, to indoctrinate, to develop or to perfect the intellectual and moral faculties of the child, of the youth by means of precepts, exercises, examples” (Nuevo, 2009, 43).

In view of the above, it is necessary to strengthen education as an unavoidable and necessity, for it becomes essential to study theories related to education and the social fact.

## Durkheim's main theoretical approach to the Sociology of Education

Some key concepts of the Durkhenian work are important for analyzing education in society, including "social fact," "collective action," "moral education," and "social division of labor."

### *Social Fact*

The social facts for Durkheim are considered natural things, but what is a thing for Durkheim? Durkheim in *The Rules of Sociological Method* (1985b) states:

It is something every object of knowledge that is not naturally intelligible to intelligence; all of which we cannot have an adequate notion of by a simple procedure of mental analysis; all that which the spirit can only come to understand on the condition that it leave itself through observations and experiments (Durkheim, 1985, p.55).

Social facts are then understood as ways of feeling, acting or thinking, Durkheim considers social facts configured as a physiological, sociological and cultural way, in which collective actions are developed in different realities. The author insists on the explicit and external character of social action, further affirms that individual action may be influenced by natural facts that we do not understand from the outside, but that we do feel it are subjective facts that are only observable but not explicable.

These inexplicable sociological conceptions in a subjective and external social action enrich a new changing society that needs collective actions, these collectivities are the sum of different behaviors, beliefs, religious practices, customs and traditions, but when adding or being aware that the goal is one, they acquire an imperative or coercive force to the interpretative understanding of social action as a whole.

### *Collective Action*

At the moment it is related to the culture, with the context, with the society. Durkheim in *The Division of Labor in Society* (1985a) states: "The set of beliefs and feelings common to the average of members of the same society, constitutes a particular system that has its own life, can be called the collective or common consciousness..." (p. 45) With this appreciation it can be determined that this set of common beliefs and feelings allow collective action to be developed, one that commits the individual to act

according to established norms, Durkheim recognizes schools as collective actions, describes them as integration scenarios, scenarios which give way to interculturality, diversity, human rights, prevention of violence and education for peace.

The social phenomena mentioned above, will allow maintaining a social balance. Education and sociology (1973) Durkheim defines education as “the influence of the adult generations on those not yet prepared for life” (p. 49) on the basis of this, and on a personal basis it is considered that the objective of education it is not only the development of skills and competences, but the development of skills with critical and reflexive knowledge that contribute positively to the solution of problems that society demands.

Education through Sociology takes as its main activity to dignify the life of the human being. Durkheim then speaks of a moral education.

### *Moral Education*

Durkheimian moral education emerges as a possibility for the transformation of society, a society that would rely on an intellectual education based on a rational thought and a moral society. This morality according to Durkheim would allow homogeneity. This is affirmed in the work *The determination of moral fact* (1906).

A society is an intense focus of intellectual and moral activity, whose radiations spread far and wide. From the actions and reactions exchanged by individuals, an entirely new mental life emerges, which transports our consciousness to a world of which we would have no idea if we were isolated. We notice it well in times of crisis, when some great collective movement seizes us, raises us above ourselves, transfigures us (Durkheim, 1906: 83).

The school as a socialization agent establishes behaviors for each individual, but this individual to act needs impulses, impulses that in many cases, as Durkheim says, are found in the collective feeling or in the spirit, then it becomes essential the presence of the other, the other can be the system of signs used to express oneself, the monetary system, technology and the educational system in which a culture, a way of life has been legitimized and that for reasons of subsistence, it is necessary to establish a division of labor.

### *Division of labor*

The division of labor for Durkheim is social solidarity, which consolidates the union of human beings in society, where individuals are driven



to develop activities in a group, but at the same time develops specific functions. In this regard, Durkheim in *The Division of Labour in Society* (1985) states:

The division of labor can only take place within a preexisting society. We do not simply mean that individuals should materially adhere to each other, but that there must be bonds of union (Durkheim, 1985, p. 324).

Durkheim raises in his studies the importance of maintaining specific functions. Each one fulfills different tasks, that is to say, there is independence in the group, to which the author calls it “organization”, an essential element to preserve society and create social solidarity, this will give the possibility of development in a progressive direction. This constant will allow education based on individual training to form knowledge that involves human beings to form collective bridges, to strengthen ties of union to form intellectual social groups, with human quality in the respect of values, traditions, customs, worldview, mixtures of beliefs, participating in a democratic spirit, forming free and committed beings with each other.



## Discussion between education and social cohesion

Education as a social element must respond to the specific needs of society that can improve the quality of life of peoples. Ernesto Sabato in his work *The Resistance* (2000) quotes Gandhi who states:

The cornerstone of our education is based on individualism and competition. It is a great confusion to teach them Christianity and competition, individualism and the common good, and give them perorations about solidarity that contradict the unbridled pursuit of individual success for which they are prepared (Sabato 2000: 46).

The task of education is to channel its activity to the formation of people who respond to the demands of the system, it is important to mention that education must allow a constant process of interaction, that the person discovers and cultivates individualities and at the same time strengthens the coexistence in society, achieving corporate objectives through the cultivation of spirit, morals and values, through them, education will improve skills and competencies that allow individuals to investigate solutions to the problems of society. When this solidarity is broken, cohesion breaks down and a social and educational disease arises.

The social illness in personal opinion is found in modernity and presents some contradictions; Marx cited by Bolívar Echeverría in the book *Defining culture* (2001) shows some of them:

Irreconcilable contradiction between the concrete process of work/enjoyment -a “natural” sense, coming from the history of the “metabolism” between the human being and the Other- and its sense as an abstract process of valorization/accumulation- a sense “estranged” of the history of the self-exploitation of the productivist human being or “son of the scarcity” (Marx, 2001, p.254).

The description of Marx allows us to observe the different phenomena characteristic of modernity, the same that offers services and at the same time oppression. In the course of history, modernity appears as the highest peak to which every human being seeks to reach, in this journey both happiness and unhappiness are possible, the struggle to overcome the shortage has divided humanity in which they have much and those who have nothing; the necessity of consumption becomes the primordial thing and the human being sacrifices itself more and more, it leaves the notion of the natural thing to turn its glance towards the consumption of the things, its objective is fundamentally economic, is to accumulate wealth and this becomes a problem, since the subject is not compromised and identified with a particular history.

In education the educational curriculum responds to plans or programs of study, but in practice does not manifest unified criteria, does not respond to social needs of interdisciplinarity and multidisciplinary of knowledge; the educational curriculum implies then teaching from the encountered problems, from the integrality and complexity in a given context. What is the role of education?

## Contributions of education for the social process

The contributions of education are transferred mainly to society, with contributions of knowledge according to a social context that emphasizes principles and sociological guidelines, which prioritize cultures, contexts, ancestral knowledge, and other values that strengthen the identity of our peoples. That is why education through the teacher who is the facilitator, the guide, the mediator, who through various methodological strategies encourages the student to reason, think, criticize and reflect on theories, concepts according to the complexity of the knowledge and the cognitive matrix aligns to new trends and innovative proposals in educational development.

In the context and educational environment we find teachers who are not convinced to carry out educational innovations that allow them to join the change of the cognitive and connectivist matrix associated with the mass media. The Sociology of Education develops a planetary culture by inserting the technologies in the development of the learning processes, which would turn out to be resources of support in the aulic processes. In itself technology is currently considered within the culture of change and has generated concern on the issue of educational quality, these innovations will contribute to the continuous improvement of these trends described above, which will allow to improve significantly educational factors in the social field.

We are part of the era of communication and information, where new technologies are absolute, and it is in this context that social networks have acquired a relevant importance, in which circles of people share common interests. Participants in social networks may or may not know each other personally, since what is necessary for them is not friendship but a common interest (hobbies, education, technology, science, sports, culture, etc.). Technology makes available the possibility of exchanging knowledge and experiences through the use of web-based tools.

The role of teachers is increasingly important in the new cultural and educational environments that are being implemented and that must be created with assistance as Durkheim says of social work, organization, cooperative work, an overview of typological and explanatory way, as understood the different degrees of crystallization of social life is in the states of collective consciousness and education is the social element that strengthens this task.

The learning community can then be defined as the simplest way that a group of people can gather to learn things in common, using similar tools in the same learning environment, whether virtual or face-to-face.

Another of the contributions of education to social organization is to form integrative projects as Durkheim says in the book *La Sociología de González* (2000) "education is the social fact in which being and conjugation are combined" (p.44). It is understood by this that the being corresponds to the person and to the group of activities that develops a group in common. Integrative projects would become a socializing activity of knowledge, in which the social group is enriched, from particular and collective contexts such as the family context and sociocultural environment, which allow a socializing function for the good of the community.

All these aspects will be significant for generating profound changes in a modern society. So it is important to note the following:

The idea that man is a being that cannot live isolated has become a reality and a creed that feeds the faith of those who believe that education is one of the most valuable weapons that man has to achieve true humanity [...] in a community full of customs, uses, norms (Perdomo, 2009, p. 76).

Consequently, it is clear then, that in society education plays an important role, as it confronts diverse human beings so that it will feed back to culture, knowledge, thought, politics, social organization, traditions, knowledge, in diverse contexts, in order to respect them and to propound methodologically to the cognitive and human formation in a competitive and critical society. Without forgetting also that within the society there are forms of social organization, and education will be responsible for articulating various social, economic, political, ideological and cultural scenarios that converge in the education system, provoking cognitive conflicts and actions of reflection-action - critical reflection awakening in the students research processes, feelings of humanitarianism, security, autonomy and justice, under guidelines of critical and participatory reflection.

In this regard, Miguel Ángel Maldonado in *Competences, Methods and Genealogy* (2006) highlights: "Man is a being of continuous growth. To grow means many things: to evolve, to develop, to assimilate, to receive, to integrate, to appropriate, to create, to build" (p.6). In this way, it is explained that teachers should mediate the knowledge and make the student the protagonist of learning and not a mere receiver. That is to say, teaching must be subject to the type of society, respecting ideologies and changing methodological strategies with innovation practices that respond to the challenges of the social economy and knowledge until reaching the pedagogization of citizenship.

Pedagogy framed in human values, universal thinking and interculturality. It is opportune to point out that "complex and plural social formations, composed of individuals and groups, with relatively fixed and identifiable limits constitute a system of roles vis-a-vis society" (Fernández & Sánchez, 1997, p.5). This indicates that it will be education that integrates methodological processes for teaching-learning, in order to promote the human being, and to project it as a productive entity not only economic but also propositive of change; and that this educational sociological perspective becomes a contribution that revolutionizes their ideas in function of the context in which a group of people develops for the benefit of modern society. It is evident that, according to Durkheim, educational institutions are not only a *sui generis* reality produced by human beings when associating. It is also, as it were, the guarantor of civilization. All these social facts of collective creation are those who hold

the key to human progress (Durkheim, 2001, p. XX) González in his book *La Sociología* (2000) also indicates:

Educational institutions transmit to each generation knowledge and values [...] the most valued and socially demanded skills. In this way, teaching contributes objectively to the consolidation of existing structures and to the formation of individuals prepared to live in societies as they are, adapting them to their social roles (González, 2000, p.264).

As understood the pedagogue is the person responsible for correctly managing these criteria in order to have visionary beings to live together in a society immersed in values that strengthen the education of this millennium, without forgetting also the human being as a biological and psychical individual, with which it becomes an eminently social being. Therefore, the sociology of education plays a relevant role in society, and it will be education that seeks the guidelines to integrate them freely in its strengthened reality of knowledge, values, and attitudes within a framework of respect for the interculturality of their peoples.

Another contribution that cannot be left out of the potential of education in front of society is that teachers should configure the didactic models for pedagogical theory and practice, considering that they are adapted to their realities, their way of life and their culture. This is emphasized by Durkheim cited in the book *Appropriation of knowledge: Interdiscursividad: Apropiación del conocimiento: Interdiscursividad: Filosofía del Lenguaje, Filosofía de la Literatura y Educación* of the authors: Adela Rolón, Julio Páez, André Saint, Estela Martín, and Eugenia Leal (1997).

The educational sciences are empirically observable and susceptible to being the object of a science and admitted two different ways of developing knowledge about education: a descriptive-explanatory form of the education sciences, and another descriptive-speculative form of education. Practices assigned to pedagogy (p. 297).

This implies the consolidation of school practices in communitarian contexts of learning, whose cognitive bridge will consist of joining contexts of socialization in order to rescue the social life of communities where identities, cultures and traditions develop. Then the school practices will be programmed, executed and controlled activities, in the learning environments themselves.

Consequently, the theoretical-methodological practices in the educational scenario constitute the pedagogical laboratory to potentiate an enrichment of knowledge that, in addition to strengthening social-

izing knowledge towards the community, will be the practical footprint in which contextual and citizen capacities based on knowledge, attitudes, values, skills and emotions that tend to social justice and the involvement of an education oriented in the respect of different contexts.

Therefore, the teaching practice is strengthened from the praxis, as Durkheim indicates in the previous quotation that relates to “school practices assigned to pedagogy” are the primordial axis for the integral formation of the student, whose purpose is to internalize through the daily practice of social knowledge and strengthened with learning tools, and are guidelines in the construction of knowledge and that will guide students, parents and teachers the development of skills and potential that require to develop in a complex society; in short, it will be important to apply knowledge in an innovative way on the part of pedagogues, attributes that are oriented to the transformation of society with new processes of social connection to interweave justice, peace and interculturality.

All these Durkheimian contributions will govern and enrich Ecuadorian education, with contributions based on the reality of our times of vertiginous changes, involving the educational community in social, technological and pedagogical action, significant trends in our society today.

## Conclusions

Emile Durkheim bases the understanding of Sociology of Education based on peculiar theories and foundations that contribute new learning styles. According to the study, new modes and units of analysis are proposed in the theoretical-methodological constructs, aligned with the preservation of culture, diversity, social work, in moral, intercultural, collective consciousness scenarios, dimensions that make up a social and epistemic place of the world, important contributions that homogenize the individuals and consolidate teaching-learning processes in function of the realities and social needs.

We are pleased to reflect together with Durkheim that education as a social element takes up key approaches in relation to teaching-learning processes, a significant situation in which teachers must necessarily underpin cognitive, psychomotor and socio-affective knowledge based on respect for culture, idiosyncrasy and traditions, attributes that are aligned to the thought of Durkheim, which pose the configuration of a human being with its own peculiarities, this makes it become raw material for the transformation of education and society in the framework of relation-

ships social relations of coexistence, of work, of enjoyment, of harmony, in multicultural contexts for integral students.

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# THE SYMBOL AS A FIELD OF PHILOSOPHICAL REFLECTION OF THE SOCIOLOGY OF EDUCATION

## El símbolo como ámbito de reflexión filosófica de la Sociología de la Educación

MAURO RODRIGO AVILÉS SALVADOR\*

Pontificia Universidad Católica del Ecuador

mauro.aviless@gmail.com

Orcid Code: <http://orcid.org/0000-0001-6836-8467>

### Abstract

Western civilization has restricted the understanding of social phenomena to the processes proposed by the scientific method. However, reality presents greater complexity, and this method is shown to be insufficient for a comprehensive understanding. The educational phenomena in the context of the society in the 21st century has become more complex and heterogeneous, depending on a society in constant change and which requires immediate responses from educational institutions. Stakeholders and involved scenarios are diverse, and the demands of attention, urgent. The response to it must be the education is a field of study of the sociology of education which must be reflected and which motivates academic new answers. The path of study, presents the symbol whose constant in history of humanity offers the scholar a common thread. The symbol has special features that allow a supra-national understanding. It is necessary to analyze social and educational phenomena through a hermeneutic exercise of the artistic and religious symbols present in all societies. Art and religions, since their beginnings, have been mechanisms to carry out this exercise and symbols have been their common means of language. Proposing these expressions as a field of study and the symbol as an axis of understanding the socio-educational phenomena is a necessary task for the study and the construction of new stages of human development. Rethinking the educational task from a rereading of the myths and from an update of certain rites of society will allow a dynamic process of continuous reflection and educational improvement, in addition to integrate social processes to educational practice.

### Keywords

Symbol, myth, Western civilization, art and religion.

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\* Full-time Professor at the Pontificia Universidad Católica del Ecuador. Tutor of Thesis of the Master's Degree in Infantile and Juvenile Literature of the Universidad Técnica Particular de Loja. Teacher of the areas of Ethics and Jesus Christ and the Person of today. Masters in Higher Teaching (UTE) and Philosophy (PUCE). Publications in the Sophia Magazine of the Salesian Polytechnic University, Strategists, of the University of the Americas, in the Magazine 104 of the PUCE and in the Eidos Magazine of the Equinocial Technological University.

### Resumen

La civilización occidental ha restringido la comprensión de los fenómenos sociales a los caminos propuestos por el método científico. No obstante, la realidad evidencia mayor complejidad y, este método se muestra insuficiente para una comprensión integral. Los fenómenos educativos en el marco de la sociedad del siglo XXI se han tornado más complejos y heterogéneos, en función de una sociedad en continuo cambio y que exige respuestas inmediatas de las instituciones educativas. Los actores y escenarios involucrados son diversos y, las demandas de atención educativa, más exigentes. La respuesta que a ello debe dar la educación es un ámbito de estudio de la Sociología de la Educación que debe ser reflexionado y que motiva del académico nuevas respuestas. Un camino de estudio lo presenta el símbolo, cuya constante en la historia de la humanidad ofrece al estudioso un hilo conductor. El símbolo presenta particularidades que lo permiten una comprensión supranacional. Es necesario analizar los fenómenos sociales y educativos a partir de un ejercicio hermenéutico de los símbolos artísticos y religiosos presentes en todas las sociedades. El arte y las religiones, desde los orígenes, han sido un camino para ello y, el símbolo su forma común de lenguaje. Proponer estas expresiones como un ámbito de estudio y al símbolo como un eje de comprensión de los fenómenos socio-educativos es una tarea necesaria para su estudio y para la construcción de nuevos escenarios de desarrollo humano. Replantearse el quehacer educativo desde una relectura de los mitos y a partir de una actualización de ciertos ritos de la sociedad permitirá un proceso dinámico de continua reflexión y mejora educativa, además de que integrará los procesos sociales a la práctica educativa.

### Palabras clave

Símbolo, mito, civilización occidental, arte y religión.

## Introduction

In analyzing the limitations that the modern Project - Modernity - presents the objective of achieving a better life for all human beings and, if we recognize the crisis that institutions and the same educational phenomena present in a society as changing as the one today, it is necessary to reflect on new possibilities for understanding pedagogical action. A possible space, treated by many authors, such as Cassirer, Eliade, Durand, Mélich, among others, is the study of the symbol and its manifestation in human history, especially in art and religion. For this, a hermeneutical analysis of the symbolic expressions in the educational processes will be carried out.

If one starts from the absence that the study of the symbol has in many fields of contemporary sociology, it is urgent to reflect it within the educational processes, since it is urgent to propose new forms of approach to the study of phenomena, actors, processes and educational demonstrations.

## Sociology in the framework of modernity

Western modernity brought with it the dizzying development of science. This became the tool by which the human being would affirm his trans-

forming presence in the world. The fire had been stolen from the gods and given to men. New power claimed the light of reason. This immense project, modernity, brought with it a time marked by utopias and critical thinking, by revolutions and the search for perpetual peace. It is a time when the human being will feel, again and now definitively, as administrator and lord of the world that surrounded him.

Auguste Comte, in 1838, will define sociology as a new science that would propose laws for the study of society, just as so many others had been discovered for nature. For this, the same research methods as the physical sciences should be applied.

In this way, the development of Sociology goes hand in hand with the so-called Modern Project. Comte would propose, with his theory of the three stages, scientific knowledge as the highest level in the human species, the culmination of development and progress. Comte will call the upper stage as positive or scientific and can be studied through scientific explanation based on observation and experimentation. At this stage citizens establish relationships of cause and effect. The ordering of the world which, claims positivism, is of a fundamentally rational nature.

Sociology, as a science, responds to an understanding and a way of conceiving progress and development in a linear manner and based on the principle of causality. The social phenomena that it studies respond to this modern project. Ramos (2017) states that:

Modernity has become a way of proceeding and ordering the whole world, or, rather, in the unique and hegemonic form of order; this obviously implies a methodological form, a procedure, or the quasi single dominant procedure for ordering and producing modern progress as a general value. Modernity is also a social dynamic, not only the creator of method and methodological procedures in modern sciences and professions, but also of knowledge worthy of being known. Thus, sociology in modernity has been erected as the social science that studies and analyzes modern society, and at the same time produces a methodology oriented towards progress or towards social change, towards the knowledge that supposedly makes it possible. In this way sociology and its method arise linked to a Western social dynamics and from there we can interpret and observe other societies as different as the Eastern ones. Thus, the Western idea of modernity is confused with a purely endogenous conception of modernization (Touraine 1992: 18), that is, with a form of universalized alienation that exhibits a compulsive action in the direction of progress and transformation modern world through actions called rational (p.259).

The instrumental reason and the logic of causality are those that have guided the work of the sociological sciences during the twentieth century. However, the current Latin American reality and its different contexts are manifested as multiform and complex. A univocal form of understanding appears limited in solving both the problems arising from theoretical reflection and, even more, those arising from everyday human activities. For Ramos (2017):

Neither conservatism, liberalism nor communism as ideological currents of the twentieth century, have managed to constitute the unique formula that allows to eliminate ambiguities and theoretical differentiations; nor to establish a type of social order, an ideal type of State or a unique type of methodological procedure to know and analyze the social. In fact, the methodological contradiction between the individual and the social has not been explained, they are de facto defined as exclusionary exclusions and recurrent themes of modern society (p.264).

And in the twenty-first century, thanks to the new theoretical contributions from Latin America -Bolívar Echeverría, Alonso Quijano, Santiago Castro Gómez, Raúl Fornet Betancourt, Mauricio Beuchot Puente- and to the political processes that Latin America is experiencing, it can be concluded that this unique form of analysis and social understanding has not solved the problems of the Latin American society.

Education is developed thanks to the intervention of various actors, regardless of their modality or way of doing it. Sociology is in charge of studying the different social phenomena involved in human endeavor. These two sciences combine their efforts in the study and understanding of the phenomena that link human groups with learning processes. For this reason, the Sociology of Education would be the field of science that studies the social function of education and the influence in the social sphere of the different actors and educational means.

In the current globalized context, this study becomes more complex due to the immense development of the digital world, the advances of virtual education and ICT, as well as the immense human mobility that characterizes human beings and contemporary societies.

The Sociology of Education, as a science derived from Sociology, focused on the processes and actions carried out in the school environment, it has, among others, the following objects of study<sup>1</sup>:

- The educational system as a historical and social construction.
- The social functions of the school.
- The education system and social stratification.

- The system of education and work.
- The process of socialization and school.
- The relationship between sociology and curriculum.
- The school organization.
- Teachers as a social category and educational agent.
- The students.
- The inequalities of class, gender and ethnicity in education, educational reforms, school and community.

In the context of the crisis of the so-called modern project, evidenced in European and North American societies, in the face of a consolidation and development of neo-populist leftist government models, with definitions such as “Good Living Projects”, “Socialisms of the 21st Century” “And others, and in the face of the new theoretical contributions of Latin American theorists and academics, it is urgent to reflect on new spaces and possibilities of life in the new fields of academic-disciplinary reflection, it is urgent to reflect on the forms, spaces and incidence of the new contexts - political, ideological, technological - in the educational activities of the countries of the region. The new scenarios cannot go unnoticed in the face of the challenge of rethinking educational practice.

Mélich (1996) asserts a theoretical crisis in Sociology: “The most serious problem in the human sciences today is the theoretical void that invades us, the” theoretical crisis “(p.35). And in the footnote states: “Sociology is in a theoretical crisis. The empirical research, with great success, has made our knowledge grow, but it has not led to the formation of a specific theory specific to its subject matter “(cited by Luhmann, N., 1993).

From this framework, the following reflections come: Is it possible to conceive of new categories for the understanding of social and educational phenomena that, in the aforementioned context, allow the construction of new scenarios of understanding, analysis and human development? Is it possible to find in the symbol a category that allows us to understand it? Does the study of the symbol allow a greater understanding of the educational processes of the region and of the country, which contextualizes its actions and responds to the complex requirements of formation of the 21st century?

## The symbol: starting point for understanding of educational action

The symbol has been, since the origins of humanity, the most diffused and more complex sphere of reflection and communication. From Al-

tamira's paintings to WhatsApp codes, the world in which human beings live is full of symbolism, and all of them convey a way of relating to the transcendent world, with our peers and/or the natural world that surrounds us. For Mélich (1996), "symbolic figures are not arbitrary creations of the human" soul, but the necessary points of reference, values that give meaning and significance to social actions and, in our case, to educational action" (p. 92). The educational processes, characteristic of each cultural space, find in the symbol axial elements that allow an interpretation and understanding of the world.

One of the keys of the understanding of the symbol, within the perspective of the hermeneutics of Beuchot (2005) we find it in the semiotics of Peirce. From the postulates of Peirce, all the sciences use, for their development and understanding, signs. Peirce's semiotics is of a pragmatic order, that is, that privileges the practical as a criterion of philosophical value.

The classic affirmation of the sign *aliquid stat pro aliquo* (something that is in place of something else) asserts its relational dimension: a present object is related to another that is absent and this deepens the vehicular character of the same. In this way, Peirce argues that:

Of course nothing is a sign unless it is interpreted as a sign, but the character which causes it to be interpreted as referring to its object may be one that could belong to it irrespective of its object and even if that object had never existed, or may be in a relation to its object that would be exactly the same if it were interpreted as a sign or not (Peirce, 2005, p. 149).

As a background of all activity expressed in signs is the reality of being, the reality of everything about which it is possible to say something or simply think it and, consequently, represent it with signs. The sign offers data on the represented reality, but it is also an interpretation of the represented reality, the same that must take into account the different moments of the hermeneutic act, that is, the text, the author and the reader, the same ones that respond to a context and a particular intentionality.

Every sign has the following characteristics:

- A physical form by which it becomes perceptible to the senses.
- It must refer to something other than itself.
- Someone must recognize it as such, that is, as a sign (Zecchetto, 2002, p. 37).

For Peirce (2005) the sign has a triadic conformation, formed by the representative (which functions as a sign for someone to perceive),

the interpretant (the idea of the representation in the mind of the perceiver of the sign) and the object to which the representative refers).

For Peirce (2005) systems of signs take a universal nature independent of historical, social and cultural conditioning. This universal nature of the sign applies to the human being.

Man is nothing more or nothing less than the idea of man, which in turn can be defined or analyzed as a conjunction (every variable that is required) of other ideas. Leaving perhaps some logical stages, Peirce concludes that the man is also a sign (Reynoso, 2007, page 8).

The purpose of the sign is to establish communication through social relations. The sign thus becomes an instrument to mediate the behavior, beliefs and perceptions of the other. In this way, the sign changes to the same subject. It is a process of internalization of the linguistic sign, through which some aspects of culture externally shared are mediated semiotically, are incorporated in the internal plane of an individual or a particular group or community that have agreed in their use.

Peirce states that a symbol is a sign whose relation to its foundation or to “reality” is of a totally arbitrary character. On the contrary, the relation between the sign and the thing is natural.

The understanding of the symbol can be given from different levels and senses. It depends on its understanding and its significance. The symbol has both transparent and opaque meaning.

The signifier is an image, a figure, a drawing, a stroke, with a rather obvious but relatively understandable meaning, it is not conventional. Its second meaning... points to the historical-cultural level, the symbol belongs to a culture... Its hermeneutics depends on the knowledge of that particular, worldview... A third intention points to personal intimacy, a secret that is alive, a mystery which is reissued in each subject... (Ruiz, 2004, p. 46).

For Peirce society and culture generate meaning, not nature. In his perspective, the subject is an interpreter and maker of signs. What makes a sign such is not that it is composed of signifier and meaning, but is interpreted as sign. It is, in this context, where the interpretation and negotiation of meanings originate. These mental representations are subject both to the subject’s cognitive performance and to the cultural tradition of each social group. Meaning is not a finished, immovable product; is a process characterized by constant negotiations between users to agree and internalize a “common” meaning from the sociocultural



conditions common among people. It is in this process in which the triad constituted by the referent, sign and interpreter are fundamental for the elaboration of meaning. For Peirce, meaning is a process demarcated by the constant negotiations carried out by users among themselves, to agree and internalize a “common” meaning from the context of a particular human group. In this way, the signifier remains but has motivated a change in the community that agreed on a certain meaning, updating and contextualizing it.

For its part, the symbol has particular characteristics, which differentiate it from the sign:

It is a language that departs - like all language - from a set of signs, meaning signifiers that evoke an image, produce a behavior or refer to something, but its voice is privileged because its meaning is given by superadded levels of meaning. The different languages correspond to the various ways of constructing reality, to the chains that we attribute to different perceptions and rationalities, but among all forms of communication the symbol stands out, because it has an original disposition, it is an ontologically outstanding expression, it points out the gradations of reality which are considered to be the highest and the primordial, precisely those which are called sacred because they are charged with ‘being’ (Ruiz 2004: 46).

This plenitude of being expressed by the author differs from the sign. The first shows an ontological reality and, the second, it manifests a convention; the symbol can remain during the time, the sign changes according to the requirements of the society. The symbol carries a greater semantic load and strengthens the identity of a culture. The symbol allows a greater understanding of the same culture through its diachronic development, thanks to its ability to integrate the nature or way of being of those who use it in its expressions and social manifestations.

The symbol is characterized by its ability to synthesize through a sensitive expression - representation - all influences of the unconscious and the conscious - and its construction would be influenced by cultural differences - as well as to synthesize contradictions and harmonies within each man (Seguel, 2005: 126).

In all cultures the symbol has served as a representation that propitiated a common language among those who integrated them and, even more, will allow a more complex and profound expression of those realities that were often ineffable or incomprehensible for the languages with which they were related. In addition, it were these symbols that, in some

ways, allowed in the different cultures an inner harmony and their bond with the environment, we have the case of the mandalas in the East, the fish in Christianity, the prayer in Islam, etc.

From the various sciences, such as psychology and sociology, the understanding of the symbol has been enriched and allows for greater understanding and reflection from different contexts. The understanding of the symbol therefore addresses both an individual and a social sphere; that is, to all areas of human and cultural endeavor.

The concept of symbol has two meanings: the first means to emit, to throw; the second relates to putting, insert, gathering. Through these two movements the notion of symbol becomes an “operator of meanings and relations”, which prevents it from pointing in one direction only. At the same time as it proposes or carries a meaning in the framework of a community or human group, it gathers them around the common language that this symbol represents. So:

The symbol would be exceptional in its ability to synthesize through a sensitive expression - representation - all influences of the unconscious and the conscious - and its construction would be influenced by cultural differences - as well as to synthesize contradictions and harmonies within each man (Seguel, 2005: 134).

This expresses the significant cultural value of a symbol for a human group, especially when it is gathered (in physical or virtual form) from a motivation, manifestation or educational action.

In addition, the symbol has both a transparent and opaque meaning (Ruiz, 2004). As transparent, it reflects directly its meaning; as hidden, invites a deeper and different interpretation of the reality that combines and integrates. Its elaboration is not simple and its historical character holds more value: it is used as the foundation and vehicle of the identity of a community. The signifier is an image, a figure, a drawing, a stroke, with an understandable and unconventional meaning. Additionally, it points to the historical-cultural level. “The symbol belongs to a culture... Its hermeneutics depends on the knowledge of that particular, world-view... Finally, it also points to the personal intimate, to a secret that is alive, to a mystery that is reedited in each subject...” (Ruiz, 2004). The symbol, at the same time, is intentional and represents the concrete.

For Giménez, following Geertz:

The symbolic is the world of social representations materialized in sensitive forms, also called “symbolic forms,” and which can be expressions, artifacts, actions, events and some quality or relationship... everything



can serve as a symbolic support of cultural meanings... the symbolic covers the vast set of social processes of signification and communication (Giménez, 2005, p.5).

It is important to place the symbol in the context of cultural endeavor, in which it makes sense: "culture or civilization, in a broad ethnographic sense, is that complex whole that includes knowledge, beliefs, art, morals, customs and any other habits and capacities acquired by man as a member of society" (Kahn, 1976, quoted by Giménez, 2005, p.7). From this understanding the symbol can be understood as a structuring element of society. This is why Giménez considers whether "it is possible to assign a specific and relatively autonomous field to culture, understood as a dimension of social life, if we define it by reference to the symbolic processes of society" (Giménez, 2005).

In this way, culture would have to be conceived as the set of symbolic facts present in a society. Or, more precisely, as the social organization of meaning, as patterns of meanings "historically transmitted and incarnated in symbolic forms, by virtue of which individuals communicate with each other and share their experiences, conceptions and beliefs" (Thompson 1998, cited by Giménez, 2005). The symbol integrates these meanings, "keeps" them throughout history and allows human interaction within a community, strengthening it in its identity and traits and, generating the changes that the new realities demand, not forgetting its fundamental axes, the ones which reflect their identity and characterize their actions.

This is the reason why, from very diverse sociological and anthropological perspectives, a compression of the symbol within the framework of culture has been attempted. It is important, now, to understand education within its cultural dynamics: all aulic or external actions that affect the formation of the subject, the transmission of values and/or the transformation of society are a fundamental part of that changing and continuous dynamic whole called culture.

It is important to take into account the reflections that Siacca and Giménez, when referring to the etymology of the word "culture" and its analogues cult (towards transcendence) and agri-culture (oriented to the field and nature), for which "should be said that culture is the action and the effect of symbolically" cultivating "the inner and outer nature of the human species, making it fruitful in complex systems of signs that organize, shape and give meaning to the totality of social practices" (Giménez, 2005, p.7).

One of the great problems of the social processes of signification and communication, in the understanding of Giménez, is:

The problematic of the interpretation or the recognition, that allows to understand the culture also like “grammar of recognition” or of social “inter-knowledge”. Taking this point of view, culture could be defined as the interplay of consolidated or innovative interpretations present in a given society (2005, p.9).

Therefore, no form of social organization could be understood outside a symbolic dimension.

The reality of the symbol also includes the different jobs that, by meaning, make it the members of a community to act on the world and transform it in function of their interests. Put another way: symbol and culture cannot be conceived exclusively as “texts”, they are also tools of intervention in the world. It is not possible to conceive of these two realities as static and immutable. The social interaction of these two, through different actors and scenarios in time and space, allows not only an interpretation of meanings, but a way of influencing and responding to the new requirements of society. The symbol integrates the culture of a community, while modifying, dynamizing and updating it.

Different societies often propose systems of symbols that “are part of culture insofar as they are constantly used as an instrument of ordering collective behavior, that is, to the extent that they are absorbed and recreated by social practices” (Durham, 1984, pp. 74-75), so symbolic systems are at the same time representations (“models of”) and orientations for action (“models for”), according to Clifford Geertz (1992, quoted by Giménez, 2005). In this way the two aspects mentioned above, which characterize the symbol, are integrated. Its role as a “computer” of collective behavior, its “integrating” nature of identity and social practice, as well as its capacity of representation and of implicative for action, make of the symbol a cultural element of an essentially ethical nature.

## The symbol as mediator of educational action

While it is true that many of the sciences use symbols for their understanding, study and development, the symbol is an essential element that constitutes the cultural task of the human being. Religions, the business world, communicative processes, now computer science and, in general, all human actions are mediated by the symbol. The symbol is not irrational. Their understanding must be given from the fullness of being, from



the point of departure of meaning. This symbolic nature allows today, in a world characterized by a hegemony of reason and in the face of the crisis of values, an integration of the affective and axiological dimensions of human beings and educational processes. Far from being “irrational,” the symbol engages the human being, involves it, makes him a participant and integrates the context to which it represents and offers meanings.

In the same way that human action cannot be reduced to an exclusively rational analysis, the educational task cannot be known under the sole and only effort of rational logic. The complexity that human being and education have goes beyond Western scientific canons. Moreover, when modernity in the West has had particular characteristics. In Husserl’s words, the symbol is a way of being present in the “world of life”.

Mélich states:

All this does not mean a return to an irrationalist extreme, he warns, but we assume another mode of reason, another rationality, a symbolic reason that seeks to think connotatively, to think ambiguously, to think the uncertain, the insecure, in a vibrant manner. It is a question of extending our notion of reason, so that we approach the areas of reality that, with the positivist restricted mode, we should leave aside (1996, 24).

It is not, therefore, a reflection of the educational phenomena mediated by the symbol from the positivist and rationalist methods. The symbol expresses other areas of reality “hidden” for the limits of reason. Its inherent logic is not that of the scientific method, but neither can be understood by the latter. Reason is not absolute property of positivist logic, there are realities that are alien to it and against which it has not provided answers. The symbol offers us these “other spaces” of rationality.

Under the same approach, Santos Gómez (2013) asserts that:

Education is also something symbolic, ambiguous, referred to that uncertain penumbra. The word that we can use, in addition, connecting with the perspective of Gadamer, is “tradition”. There is therefore a tradition, but for it we must understand something that is dark rather than clear, and, following Mèlich, rather symbolic and mythical than symbolic and conceptual. It is not a regime of ideas, but words as condensations or fields of connotations, constituting openings rather than closures of meanings.... That is tradition (p. 6)

The educator’s work would not be another, in transmitting the tradition of a people than that of “hermeneutic instructors”, that is, of proposing to its students the way of interpreting the different symbols

that culture entails. Culture offers us the center from which to act in the world of life.

Santos Gómez (2013, p.3) cites Borges, in relation to the axial factor that the school has as a transmitter of culture. When he asserts:

... said Borges and it seems that this tension vertebrates the school. The need for a labyrinth center. Borges said in an interview that the horror was not that in the center of everything there was a hell or a bad god, but simply there was no center. That is what worse man can endure and for that very reason we create myths and we are symbolic. That is our night and our penumbra, which, according to Melich, a great part of pedagogy has eluded (p.3).

And it is that reason cannot be reduced to a scientific rationality. The symbol, with its particularity of showing also the “hidden side” of reality allows - in the sphere of educational processes - both the understanding of the whole reality and the implication of the whole subject in the teaching-learning process.

A door opens after the pretense of knowing this unknown face of reality. The rationalist understanding of the study of Western civilization has been insufficient. The analysis of social phenomena has been assumed, in the vast majority of cases, from war and trade. While these have set milestones in the history of humanity, they do not reflect its being in an integral manner.

Trade has been one of the most significant expressions of human material progress and, moreover, has been the basis and characteristic of a society marked by profit, but it has not yet achieved a deep understanding of the human species at a certain point in history. As an irrefutable example we have the teaching of history in the educational systems of the world: this has been reduced to a superficial study of war and economic development achieved by trade and technological advances. The Sociology of Education itself has been reduced to the practical, rational and quantitative analysis of social phenomena.

The arts and culture, manifestations that express the very essence of human nature, have been reduced to a fragmented and specialized study. Experts have agreed to their understanding, knowledge and enjoyment. Many cultural expressions, sometimes within the popular sphere, have been reduced to magical expressions and, at best, to folklore. But, its value as an axial of the culture and integrator of humanity has not recovered.

Areas that for some societies are part of their culture (magic, alchemy, astrology, etc.) are not possible to be understood by Western science.



The necessary approach to the myth: “To discover the night of education the pedagogue must begin in a new process of formation: mythical formation” (Mélich, 1996, p.25) and, according to the author, is formulated and developed through the speech of the symbol.

In analyzing some of the topics proposed by the Sociology of Education as specific areas of study, one can discover in them knowledge in which it is possible to identify and determine symbolic elements that go through the cultural task, within the framework of society. Although the attention of Sociology, and its object of study, has been oriented from a rational understanding, it is important, following the contributions of Mélich (1996), “religion and art are symbolic forms, forms of knowledge that possess languages other than science and somewhat to philosophy. Scientific rationality is a way of knowing the human being, but not the only one” (p.24), to recover and integrate other forms of rationality into educational processes. These expressions, present throughout the history of mankind, show a symbolic character and allow a comprehensive understanding of the human being, allow seeing “the hidden face of the moon.”

In this way, in conceiving the educational system as a historical and social construction, the learner can establish in the different stages of history and in the different societies symbols that have characterized the various educational proposals and that, beyond argumentation, they distinguish it in an integral way.

This is the case of the elements used in theater and Greek literature and their link with the Paideia; the Middle Ages, in reference to its architecture of churches and cathedrals, and its reference to the Bible. Similar examples can be found in the different contributions of modern society and its multiplicity of manifestations in religion (and its architecture) and art (with its most diverse expressions (music, painting, sculpture, etc.) more so, in educational expressions in American contexts and/or in each geography.

In analyzing knowledge of the Sociology of Education, such as the educational system and social stratification, elements such as clothing, music, art, customs, language, narratives, etc., are identified, the same evidencing symbols used in the various human groups and that allow a better understanding of the different ways in which societies have established their social stratification. The language, through its different forms of narrative becomes an immense field of cultural manifestations that shows the culture and the work of a people, of the different societies. From the cave paintings of the Altamira caves to the painting of Dalí or the architecture of Gaudí express the complex, multidimensional and transcendent work of human nature.

The processes of socialization in society - and in the school as a mediator of society - respond to the way society wants to train those who participate in it. Mélich (1996) states that socialization:

It is nothing more than the internalization of a worldview, of schemes of meaning and, ultimately, of a symbolic universe. Visions of the world are objectified in the world of life in different ways (images, flags, totems...). In any case, the way to objectify a worldview is a game of language. What is decisive of both socializations<sup>2</sup> is the incarnation in a symbolic order. This is inseparable from institutions; especially of the two elementals of our world of life: family and school (p.43).

And, an important part of these processes of socialization are the rites of passage. Both religion (through its different symbolic expressions) and the school have different “rites of passage” that allows the individual to pass through the different levels of the teaching-learning process.

The school organization usually responds to management models and ways of conceiving social institutions, depending on the values that society seeks to convey. Solidarity, respect and teamwork are, among others, values that the school reflects and shares with the educational community according to its way of acting and being carried out within a society.

A diachronic analysis of school institutions and their relation to social values would result in the way in which they have been fed and mutually modified. The same social injustices, discriminations of various kinds have had their way of feeding in the school institution.

All societies, in one form or another, have had a group of “trainers” entrusted with the formation, growth and development of the “learners”. In the context of a society characterized by constant change, by transient links and fragile structures, it is necessary, within the framework of the reflection on the Sociology of Education, to understand the work of the teacher as the teacher in the world of the life.

For Habermas (Merich, 1996, p.46):

The concept of the world of life will be complementary to that of communicative action which is, in fact, what he is interested in developing” and, it is clear in stating that if communicative action is possible, it is on the horizon of the world of life. If education is a communicative action, the teacher is, therefore, a communicative agent and a transmitter of the same culture of life. “... communicative agents always move within the horizon that is their world of life; they cannot escape from it “(Habermas 1988, 176, quoted by Mélich, p. 46).

The school as an integrator and transmitter of the “world of life” motivates the teacher to take a different position. Therefore, the following must be taken into account:

1. The world of life is given to the subject in a manner without problematics. It is an intuitively present network.
2. The world of life is intersubjective.
3. The world of life is immune to total reviews. Situations change, but the limits of the world of life cannot be transcended.

These three characteristics can be taken by the teacher within the framework of new social understandings and promote them as a social agent within the educational processes today. The presence of the world of life is evidenced through the various elements that can integrate the so-called “hidden curriculum”, that is, through the various symbolic expressions, rites and activities that the school performs in an ordinary way. Daily life (not only problem solving), habitual pedagogical relationships and the daily routine of the educational process are ways in which the world of life is realized and updated every time.

While the world of life has no limits, it does establish them. Part of this delimitation is exercised by symbols, says Mélich that “as much as the world of life evolves, the essential symbols remain and reappear under different masks” (1996: 48). The symbol becomes the driving axis of history and not the object of history. Symbols are a structuring part of it and an axis for its understanding, rather than its object of study.

Among other issues are the inequalities of class, gender and ethnicity in education an element that cannot be overlooked in the study of the Sociology of Education. The classroom and the educational institution are but a small reflection of society.

The relationships between the different human groups are an appropriate scenario for knowing, identifying and taking value and transformative positions in the various educational and social contexts. The way in which different human groups, and their manifestations of gender, ethnicity and class, find in the symbol a space of expression (thanks to its complexity and scope) allows to overcome an ideologization of the phenomena and allows a better approximation and understanding of these issues on the part of the students. From an appreciation of these realities and thanks to the symbolic character of the symbol, the student can take a concrete stance and commitment.

It is therefore urgent to recover in the study of education as a social phenomenon the structuring and meaning-giving axis conferred by the symbol. Mélich (1996) states that:

The three processes of symbolic reproduction of the world of life, namely cultural reproduction, cultural integration and socialization, are intimately related to education... In other words, the three processes are educational. Education is, from this perspective, the set of processes of symbolic reproduction in its three moments: culture, society and personality (p. 50).

The role of the school in the context of culture will be to continue and renew cultural knowledge, to transmit the tradition of a people, promote the stability and solidarity of the groups and, in the personality, promote the formation integral of social actors, empowering them to be active and critical in the different scenarios.

The Sociology of Education, as a science that promotes and supports the educational task in all its complexity, must transcend a rationalist approach and lead to a deeper analysis, to the interpretation and understanding of the symbols that the educational dynamic has within all Social surroundings. Cultural education, proper to the school, must be understood as mediation, as a way of constructing the world (Mélich, 1996) and all human society... “has a global construction of the world, which is precisely what gives meaning to existence” (Mélich, 1996, p.50). This construction, says this author, is all in the West, “the central archetype that had agglutinated the meaning, values and all the configurative elements of daily life” (1996, 58) has been broken. Education, conceived within a dynamic process, and the teacher’s work as a hermeneutic trainer is part of the change that will allow a new compass within the framework of the civilization crisis in which this part of the world is located.



## Conclusions

Faced with a Western modernity, of a pragmatic and individualistic nature, which has not responded to the demands of integral human development, sustained progress, respect for various cultural manifestations, among other phenomena, reflection on the symbol as an alternative to overcoming of the discomfort of the culture proper to this civilizing space is evidenced as urgent.

A diachronic study of the manifestations and educational expressions of the different societies result in the crisis in which the educational

institution is found, as a result of a long crisis that has not been solved or reflected in an integral manner.

The different characteristics of the symbol, far from being simplistic and superficial, seek a commitment; commitment and a response of the human being of the 21st century are an alternative to the current educational exercise. The symbol, in the framework of art and religion, has been a constant in the history of humanity and allows to structure in an integrated way a new reflection on educational spaces and actors. Religion and art can not be conceived as privileged and exclusive spaces; are fully human expressions that realize the totality of the human being and embrace global humanity. It urges its reading and understanding in the framework of Philosophy and Sociology.

Artistic and religious expressions allow an integral, comprehensive understanding of the human being, in his individual understanding and as a species. And its reading and treatment corresponds not only to an aesthetic reading or from the history of art and religions. It corresponds to a hermeneutic exercise in which we have to establish both the analogies between the elements and actors of the educational process and the expressions that human beings have made in those traits that are essentially human and transversal to all cultures and societies. The mythical narratives and their archetypal presence are an example of this and, the Sociology of Education cannot remain outside this challenge.

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## Notes

- 1 These themes are taken from the book by Francisco Fernández Palomares (2003).
- 2 Melich speaks of two types of socialization, the primary is family. The secondary is the internalization of institutional “sub-worlds”. The acquisition of language and ways of life of the different modes of social being, of the different roles or behaviors constitutes the background of secondary socialization.

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# Sociological perspectives of the education

*Perspectivas sociológicas  
de la educación*



# SOCIOLOGICAL APPROACH TO THE USE OF B-LEARNING IN DIGITAL EDUCATION OF UNIVERSITY TEACHERS

## Enfoque sociológico del uso del b-learning en la educación digital del docente universitario

JESÚS VALVERDE-BERROCOSO\*

Universidad de Extremadura/ España  
jevabe@unex.es

Orcid Code: <http://orcid.org/0000-0003-2580-4067>

JORGE BALLADARES BURGOS\*\*

Universidad Tecnológica Equinoccial/ Quito - Ecuador  
jballada@alumnos.unex.es

Orcid Code: <http://orcid.org/0000-0001-7033-1970>

### Abstract

B-learning or blended learning is an integrating education program that combines computer-based activities with regular classes. It contributes to the quality of higher education through the improvement of ICT training programs and the development of e-competences in higher education. There has been a literature review of different bibliographic sources related to B-learning and Teaching Professional Development. As a result of this review, it is perceived that E-learning training programs are not efficient enough to face the challenges of blended education, and Blended Learning could be an alternative for teacher online professional development. Based on modern technological societies, b-learning may be an alternative to promote virtual communication of synchronous and asynchronous way, empowering the educational process in social interactions between student-student and student-teacher. University staff is located at the crossroads of being educated digitally in order to improve the educational process in information societies and knowledge. In the face of new digital generation of a society 3.0, it is perceived that formal training in ICT is not sufficient for the development of digital skills in the faculty, and that consideration should be given to a permanent digital training to recover the good daily practices and continuous training with ICTS through the use of Blended Learning or b-learning.

### Keywords

Blended program, ICT, Higher education, online professional development.

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\* Professor of the University in the Faculty of Teacher Training and coordinator of the research group “Nodo Educativo” (SEJ035) of the University of Extremadura (Spain).

\*\* Doctoral Candidate in Teacher Training and ICT in Ecuador by the University of Extremadura (Spain). Adjunct professor of the Equinoccial Technological University and teacher of the Distance Education System.

### Resumen

El b-learning o educación híbrida es una modalidad de aprendizaje integrador que utiliza de manera combinada componentes presenciales y virtuales. Esta modalidad puede contribuir a los sistemas de capacitación y formación digital del docente universitario a través del desarrollo de competencias digitales, con el fin de mejorar los procesos educativos desde un enfoque sociológico. Se ha realizado una revisión de la literatura en diferentes fuentes bibliográficas relacionadas a experiencias y resultados de investigaciones del uso del b-learning para el desarrollo profesional en línea del profesorado universitario. A partir de esta revisión bibliográfica se percibe que los procesos de capacitación en la modalidad E-learning no han sido suficientes para responder a los desafíos de la educación superior en la era digital, y el B-learning se constituye como una alternativa de educación digital del docente en la educación superior. A partir de sociedades contemporáneas mediadas por la tecnología, el b-learning puede ser una alternativa para generar comunicación virtual de manera sincrónica y asincrónica, empoderando el proceso educativo en interacciones sociales entre estudiante-estudiante y estudiante-docente. El docente universitario se encuentra en la encrucijada de educarse digitalmente para mejorar el proceso educativo en sociedades de la información y el conocimiento. Ante nuevas generaciones digitales de una sociedad 3.0, se percibe que una capacitación formal en TIC no es suficiente para el desarrollo de competencias digitales en el profesorado, y que debería pensarse en una formación digital permanente que recupere las buenas prácticas cotidianas y una formación continua con TIC a través del uso del Blended Learning o b-learning.

### Palabras clave

TIC, Educación superior, formación digital, desarrollo profesional en línea.

## Introduction

Faced with the challenges of educational quality in higher education, it has been questioned about the incidence of online teacher training programs in the improvement of educational processes in the university classroom. As Floralba Aguilar (2011, p. 164) affirms, “each pedagogy corresponds to a type of education and to every education a type of technology”. As regards the use of ICTs in the classroom, it is perceived that there is a digital divide between the generations of teachers and the new student generations, in which the ICT training programs or systems in teacher education have not proved to be effective responding to the development of methodological strategies and practices with ICT both inside and outside the classroom. Digital technologies offer the opportunity to expand the scope of teaching and learning, moving beyond the frontiers of formal education to multicultural environments (Viteri, 2011).

The university teacher is in the midst of attention and controversy, recognizing a generalized perception of dissatisfaction with the quality of the educational processes, because the contents that are taught do not generate useful knowledge to understand the personal, social and professional life of the individuals (Pérez Gómez, 2010). Today, the teach-

ing profession is facing new challenges and contexts in the information and uncertainty era, and it perceives a generational distance between the teacher and the student that affects contemporary educational processes, since a society of the knowledge and technology that require a pedagogy of cyberspace or teaching-learning theory for the network society (Hermann, 2011).

The central question of the present article is: in what way has the research on Blended Learning and the digital education of university teachers been developed with a sociological approach? The aim of the present work is to review the literature on the use of b-learning and its impact on the digital education of university professors from a sociological perspective. As a presupposition to the approach of this topic, it is necessary to mention the different difficulties of virtual training programs or e-learning for teacher training (Schnerkenberg, 2010), to the point that the effectiveness of e-learning effectiveness has been questioned and the need to look for other teacher training strategies has been considered (Volk and Keller, 2010).

In addition, the interest of the present article is focused on what has been the advances in research on B-learning, blended learning or hybrid learning, as an alternative for the digital training of university teachers (Güzer and Caner, 2014, Drysdale, Graham, Spring and Halverson, 2013). The work of Halverson, Graham, Spring, Drysdale and Henrie (2014) was used as a starting point for the literary review, which carried out an analysis of the most cited articles in the first decade of research on blended learning.

## Sociological approach to the use of b-learning

If we mention the sociological approach to digital teacher training, we should mention Moravec's proposal for a knowmad society constituted by new nomadic generations of knowledge (Moravec, 2013, Cobo and Moravec, 2011). In this sense, contemporary education is facing new challenges, Moravec (2013) mentions that nowadays we live a knowmad society, constituted by new nomadic generations of knowledge, from the development of societies and new challenges in the workplace. It recognizes an evolution of society from the agrarian era or society 1.0, passing through an industrialized society or society 2.0, to reach the society of knowledge and information today or society 3.0. These new generations

of knowmads or nomads of knowledge can work at any time and place, with anyone, before any challenge.

Cobo and Moravec (2011), based on a 3.0 society in which the use of information and communication technologies is privileged, propose invisible learning as an alternative paradigm of inclusive education where informal and non-formal learning is articulated with formal learning. From invisible learning, it is intended to recognize the use of ICT and digital tools in everyday life, where the use of these digital media are no longer learned exclusively in formal spaces, but rather is learned in informal settings, everyday life, in the use of technological mediations of daily living, throughout life. From this reflection, the authors question how a 1.0 university, which has been stuck in the time of agrarian society, can form 3.0 students who belong to the society of the nomads of knowledge and information.

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The proposal of a knowmad society and invisible learning invites to understand the new generations or digital natives, and in turn, recognize other informal, non-formal and alternative educational environments mediated by the use of information and communication technologies. Students 3.0 challenge the university 1.0 and the teaching staff to incorporate and develop new digital skills to generate new learning in society 3.0. It is not enough to become familiar with the use and instrumental management of new technologies, but also to incorporate them into processes of creation, innovation and knowledge management as new generation know-how challenges us.

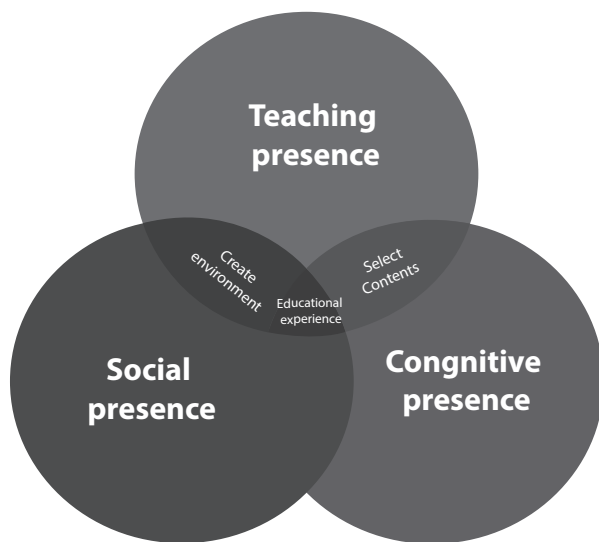
The university teacher is at the crossroads of being digitally trained to improve the educational process in nomadic societies of knowledge. In the face of new digital generations of a society 3.0, it is perceived that formal ICT training is not sufficient for the development of e-competencies or digital competences in the teaching staff, and that a permanent digital training should be considered that recovers good daily practices and a continuous training with ICT (Valverde-Berrocoso, 2011; Valverde-Berrocoso, Garrido and Fernández, 2010; López, 2005). Blended Learning is learning facilitated through the efficient combination of different teaching methods and models and learning styles, and based on a transparent communication of all the areas involved in the course (Heinze and Procter, 2004). Some authors consider this new trend towards mixed learning as a step backwards because they retrieve face-to-face components instead of using virtual education and mention the failure of e-learning (Bartolomé, 2004). Other experts, on the other hand, see it as a novel model that combines the best of each

modality and improves the quality of the teaching-learning process in different organizational levels of an educational institution and offers several possibilities of making combinations for the formative processes (Llorente and Cabero, 2008, Graham 2004, Bonk and Graham, 2004, Peñalosa, 2013).

In the last 15 years different b-learning models have emerged. Khan (2001) defined an eight-dimensional model that has influenced many e-learning and b-learning designs. These dimensions include institutional elements, management processes, use of technologies, pedagogical criteria, ethical aspects, interface designs, support and support services, as well as evaluation strategies. Shea (2007) developed a hierarchical model based on the beliefs and epistemologies assumed by both the educational institution and the teaching team on the concepts of knowledge and learning. On these assumptions, the educational theories that best explain them are identified, in order to articulate pedagogical approaches and teaching strategies that ultimately shape learning activities in b-learning environments. Garrison, Anderson and Archer (1999) developed the theoretical model called “Community of Inquiry” (CoI), which holds that virtual learning environments, including b-learning, are characterized by three “presences”: cognitive, teaching, social. The “teaching presence” refers to pedagogical design and educational practice in a context of collaboration. The “social presence” is detected through communication established in virtual environments and expresses feelings, generates cohesion and openness, necessary to generate learning communities. Finally, “cognitive presence” is the result of a process of exploration, integration and resolution carried out by the student and fostered by teaching practice to generate critical and creative thoughts.

The social presence of the research community provides guidelines for a sociological approach to b-learning. Social presence revolves around the ability of participants to identify with the community, to communicate purposefully in an environment of trust, and to develop interpersonal relationships through the projection of individual personalities. This social presence is projected in communication, synchronic and asynchronous contexts, based on texts, which show affection, openness and social cohesion that allow to develop a sense of belonging in a learning community (Fernández and Valverde-Berrocoso, 2014).

**Figure 1**  
**Presence of the Community of Inquiry (Col)**

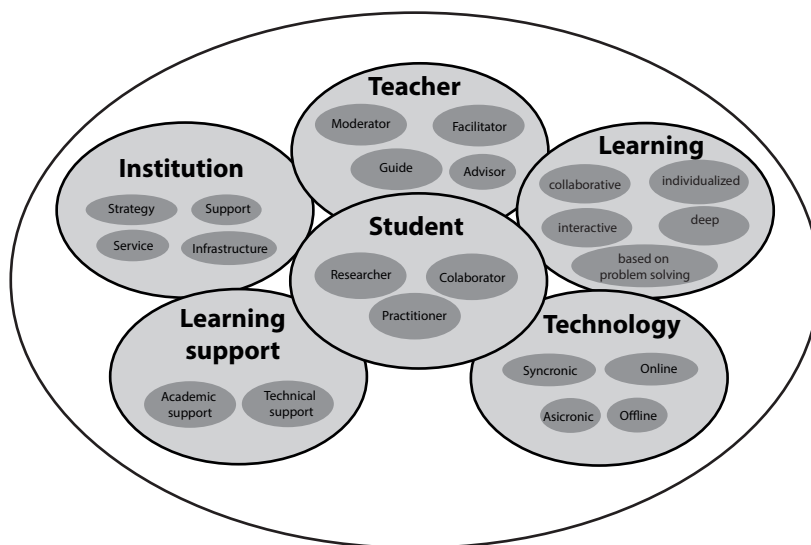


Source: elaborated by the Authors

Recently, Wang et al. (2015) have proposed a re-definition of b-learning under the model of complex adaptive systems, characterized by establishing a dynamic balance between stability and chaos. The five characteristics that define these systems are: (a) the complexity that is observed in their composition in “layers” or “subsystems” that interact in multiple forms; (b) self-organization which implies, on the one hand, an interaction from which new patterns of relationship arise between its elements and, on the other hand, the spontaneous emergence of new structures not imposed by external agents; (c) adaptability, which implies the ability to generate new rules from the combination of previous ones and the new information obtained from the environment; (d) dynamism, an ability to adapt to change that is essential in a system that must be stable but not static, transformative but not chaotic, and (e) ability to co-evolve as a result of interactions between different subsystems and the need to achieve common goals. On this basis, Wang et al. (2015) establish a six-dimensional structure called CABLS (Complex Adaptive Blended Learning System). Figure 2 represents these six subsystems, their components and their complex relationships. The emphasis on interdependence and

dynamic interaction between subsystems is the difference between this model and the previous ones (Structure of CABLS).

**Figure 2**  
**Structure of CABLS (Complex Adaptive Blended Learning System)**



Source: Wang, Han, & Yang, 2015, p. 383  
Adapted by: The Authors

The student in CABLS co-evolves with other subsystems and adopts different identities. Research on b-learning has confirmed the transformation of students into an active role towards their learning, as a result of a process of adaptive and dynamic change by interacting with other subsystems of the multimodal learning environment. Teachers also experience co-evolution, especially as a result of interaction with students and the mediation of digital technologies, generating a complex interaction between educational processes and technological mediation. In this dynamic system, the role of teachers is transformed by the exercise of orientation and personalized tutoring, among others. The learning environments in CABLS favor a great diversity of online and offline methodologies, collaboration, individualization, formal and informal learning, which have made evident the emergence of deep learning through b-learning. The CABLS, given their flexible and adaptable nature, have a more fluid interrelationship with digital technologies. This allows them to update themselves with greater agility to improve the teaching-learning

ing processes without losing their own structure. On the other hand, due to the basic principle of student-centered learning, support for learning arises from the students' own needs, both academic and technological, which are attended by teachers, supported by technologies (especially communicative) and the support of the educational institution. We conclude that b-learning has evolved towards a new learning system that requires a new generation of teachers and students.

## Methodology

The following research questions are posed: What is the range of academic articles that mention the incidence of Blended Learning in digital teacher education? What is the frequency of the relationship between b-learning and digital training of university teachers in impact journals? What is the prospect of research on B-learning and digital university teacher education? Scientific articles on Blended Learning (19), teacher training (10) and online professional development - ODD (17) were investigated. In addition, related articles were investigated between Blended Learning and online professional development -ODP (14), and Blended Learning and university teacher training (14). These articles have been revised in the period 2010-2015 in specialized journals in Educational Technology.

### *Objective and hypothesis*

The purpose of this literary review is to investigate the latest scientific articles that propose the use of b-learning, blended learning or hybrid or mixed learning for the digital education of university teachers. The hypothesis is that the use of b-learning is a modality that can contribute to the improvement of digital teacher education through the development of digital competences of the higher education teacher.

### *Method*

As for the search procedure and selection criteria of the literature on Blended Learning and digital training of university teachers, sources have been investigated in both English and Spanish. For the Anglo-Saxon sources, ERIC (Education Resources Information Center) and other search engines such as Google Scholar and CrossRef were used, and for sources in Spanish, sources such as Google Scholar and Dialnet were used. As for the search criteria, the following keywords were used:

- *B-learning*: Blended learning, blended program, hybrid learning, e-learning. In Spanish, aprendizaje híbrido, aprendizaje mixto.
- *Educación digital docente*: professional development, online professional development, faculty development, staff development, teaching training. En español, capacitación docente, formación docente, capacitación digital docente, formación digital docente.
- *Educación Superior*: higher education. En español, universidad.
- *Competencias digitales*: e-competencias, competencias en línea.

As for the sources consulted, articles have been taken from scientific journals, both in English and in Spanish, from 2008 to the present date. The selection criteria for the articles include the following:

- Articles were selected which included keywords like Blended Learning, Online Professional Development (OPD); relationship between b-learning and OPD, relationship between b-learning and faculty/teacher professional development, and the relationship between Blended Learning and teacher training. Proposals for other modalities such as E-learning or M-learning were excluded.
- Of the aforementioned articles, only those with a significant impact factor were selected according to specialties in Educational Technology and Teacher Training such as Journal Citation Reports (JCR) and SCImago Journal and Country Rank (SJR).
- Another selection criterion focused on articles that focused on both Blended Learning and digital teacher training in higher education or university teaching. We did not select those articles that reflected experiences at the level of Initial Education, Basic General Education and Highschool (K12).

We found 14 scientific articles in English linking Blended Learning to online professional development (OPD), of which 3 articles from JCR and SJR journals were selected. As for the Blended Learning relationship and teacher training (faculty development, staff development, higher education) as key words, 12 articles and 2 books were found in English, of which 2 articles were selected according to the JCR and SJR rankings.

On the online Professional Development (OPD) keyword that is considered to be close to the definition of digital teacher education in Spanish, 17 scientific articles were found, of which 4 articles were chosen according to the JCR and SJR rankings. Regarding the use of ICT

for teacher or faculty formation, 7 articles and 3 books in Spanish were found referring to scientific journals written in Spanish. As for the word Blended Learning or Blended program as a single keyword, we found 14 articles and 2 books in English, and 3 articles in English, from which we chose 4 articles in English based on the JCR and SJR rankings. It should be noted that these articles include articles by Halverson and his team on a high-impact analysis of Blended Learning trends in publications and articles from 2000-2011 (Halverson, Graham, Spring and Drysdale, 2012), and the thematic analysis of the most cited articles in the first decade of Blended Learning research (Halverson et al., 2014), research that has served as a starting point for the purpose and hypothesis of this article.

One of the limitations found in this article is the use of certain databases such as Eric, Google Scholar, CrossRef and Dialnet. For future research will expand the databases to be used as Web of Science, institutional repositories, among others. It is also hoped to enrich this literary review in the future, including related research reports in the field of higher education, university documents related to the proposed theme. Another limitation in this review was to select the appropriate keywords for “digital teacher training” in English. Key words like “online professional development”, “staff development”, “faculty development” and “teacher professional development” were considered from an approximate translation from Spanish to English. It is considered that the word “training” has a broader dimension than formal training or professional development, since it attempts to include this continuous and invisible learning from the daily experience of the teacher in the development of digital skills.

## Results

Blended Learning is projected as a future modality for the improvement of university educational quality (Wold, 2013) and for teacher professional development (Owston, Wideman, Murphy and Lupshenyuk, 2008). In a literature review from 1999 to 2012 on research on Blended Learning, Güzer and Caner indicate that this modality is perceived as useful, pleasant, flexible and motivating for learners, although it has the challenge of generating better learning environments through of social interaction and collaborative work. The study mentions that B-learning has been implemented in recent years in different school settings, including training programs. In the future, studies on hybrid or mixed learning

will focus on how to create effective or successful experiences in their implementation, and in turn, should consider the inclusion of mobile education (M-learning) using new devices such as tablets, smartphones, among others (Güzer and Caner, 2014).

The study on trend analysis in dissertations and theses on B-learning conducted by Drysdale et al. (2013) considers that one of the tendencies of use of this modality is in the field of professional development. Although this analysis indicates that there is a low percentage in B-learning studies used for professional training (7%), the authors interpret that this result does not reflect the potential of professional development needs, and that future research of B-learning should revolve around the professional needs of administrative and teaching staff in educational institutions (Drysdale et al., 2013, Bicen, Ozdamli and Uzunboylu, 2014), although research in this field has still been incipient in the first decade of research on Blended Learning (Halverson et al., 2014).

Based on a sociological approach, the study by Halverson et al. (2014) on b-learning used variables such as interaction, demographic context and professional development. As for student-content interaction, student-student and student-teacher, there are 14.1% of published articles that reflect the interactions of b-learning. Regarding the use of b-learning for professional development, these authors affirm that it has been a minority tendency (3.5%), as well as research around b-learning and the different demographic contexts (4.7%). In research on other thematic trends in Blended Learning research, such as research on instructional design, learning styles and outcomes, exploration, comparison, technology, among others. Although this study was based on the research published in English language, the thematic tendency of professional development is chosen as the closest or approximate to what is understood in Spanish as formation or training.

Within the institutional variables in education as critical factors in the success of b-learning, Valverde-Berrocoso mentions the ability to implement more flexible organizational structures in universities. Within this organizational structure, teacher training should be considered or teachers should be supported (Valverde-Berrocoso, 2011). In this way, B-learning becomes an alternative modality for the improvement of the teaching-learning processes and a trend in the use of ICT for university teaching (Valverde-Berrocoso, López, Garrido and Díaz, 2004). This modality is considered as suitable for the professional development of students of training for teaching (Fainholc, 2008).



Faced with the generational gap between the use of technologies and the generation of knowledge in our contemporary societies, the need for a digital education of the university teacher, which includes not only the instrumental use of information and communication technologies through the teacher “office-matization”<sup>1</sup>, but also through the development of digital skills in which learning is generated, knowledge is managed and competences are developed for the general field, through a “digital education”<sup>2</sup> of the teacher, in that teachers be able to be an educator capable of promoting science and technology in students in function of the development of digital competences (Regalado, 2013). From this perspective, some research results are presented on Blended Learning and its impact on the digital education of university teaching staff.

The development of digital competencies or informational capacities (Valverde-Berrococo, 2011) should be based not only on training, but also on the daily use of ICTs (Valverde-Berrococo et al., 2010) and incentives offered by Institutions such as prizes for good practices in the use of ICTs or expansion of virtual or distance careers (Schnerkenberg, 2010). Training programs or certification in use of ICT should include web 2.0 resources for higher education, as well as tools for e-research and e-science for university teachers, as well as assess the importance of reflexive learning methods for the acquisition of e-competencies (Volk and Keller, 2010).

The latest research also agrees that higher education institutions are challenged to increase the number of teachers who can teach online or use blended learning to organize learning through quick and effective teacher training strategies, that lead to immediate practical results (Gregory and Salmon, 2013). Although university teachers still have difficulties in incorporating technology into the classroom, there is an increase in the interest of articulating technology with content, pedagogy and knowledge (Rienties, Brouwer and Lygo-Baker, 2013). There are also studies on successful experiences in teacher candidates where the results in the development of multimedia projects gave better results in groups that used Blended Learning to contact face-to-face and online with their peers and instructors (Bicen et al., 2014) or to form mixed communities or hybrid (blended communities) for the professional development of the teacher (Matzat, 2013).

A social approach to b-learning promotes hybrid learning from problems. Therefore, one of the horizons for research on Blended Learning and digital teacher training is found in Blended Problem-Based Learning (Blended PBL), which will allow future analysis for professional development of the university teacher (Donnelly, 2010). In turn, Blended

Learning provides an excellent opportunity for them to learn on the job, interacting, sharing and communicating with other faculty members, and in turn improving classroom practices and learning for their students (Owston et al., 2008).

The creation of innovative portfolios that include both formal and non-formal information on teacher education and the development of learning communities among teachers can be an alternative for the development of digital skills. The teaching portfolio is presented as a tool for reflection, continuous improvement of teaching practices and the development of competencies, as well as the socialization of the achievements and results of teaching (Seldin, 2011). In this way the development of digital competencies of the teacher will not depend exclusively on formal training but also on non-formal and informal training.

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## Discussion and conclusions

Given a digital context in university education, it is possible to conclude that it is necessary to think and rethink the ICT teacher training models towards a continuous, synchronic and asynchronous digital training, formal and non-formal, face-to-face and virtual, autonomous and collaborative of the faculty. This digital training should seek the development of e-competences or digital competences for the ICT practices of university teachers both inside and outside the classroom (Gregory and Salmon, 2013). The use of Blended Learning as an effective modality for teacher professional development is relevant to the promotion of digital competences in order to improve teaching strategies through the use of information and communication technologies (Owston et al., 2008 Wold, 2013, Drysdale et al., 2013, Halverson et al., 2014).

Blended Learning can be an alternative of integrating ICT in professional teacher development not only as information and communication technologies, but also as technologies for knowledge management and learning (Güzer and Caner, 2014). The use of Information Technology and Education in higher education allows to improve the learning of university students, considering that these new technologies of information and communication are part of everyday life. Their forms of interrelation, knowledge management, thought development, and behaviors are mediated by the use of ICT (Valverde-Berrocoso et al., 2004), which implies the study and analysis of new modalities to achieve meaningful, strategic and relevant, and even more, the university teacher has as challenge to insert in

this new digital logic and to look for alternative spaces and programs for their digital education and training (Pérez Gómez, 2010).

The digital education of university faculty is a challenge for university teachers in the face of the dizzying advance of technology. For this reason, Blended Learning is considered as an alternative for the development of digital competences of the teacher, from the presence of a formal training course, to the synchronous and asynchronous use of digital tools that complement digital training (Regalado, 2013). At the same time, the use of Blended Learning can be an alternative of digital training in countries where levels of connectivity are still incipient or limited: face-to-face can complement the digital education of the university professor.

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## Notes

- 1 We mention an “Office-matization” as a term that identifies training processes in which the teacher learns the operational use of traditional office tools, such as Word or Writer, Excel or Calc, Powerpoint or Impress.
- 2 We use the term “digital education” to identify digital training and training processes in which the university teacher develops digital competences, implements methodological strategies with ICT in the classroom.

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## A SOCIOLOGICAL APPROACH TO THE PATTERNS IN THE FORMATION OF UNIVERSITY TEACHERS

### Enfoque sociológico de los modelos de formación del profesorado universitario

VINICIO ALEXANDER CHÁVEZ VACA\*

Universidad Autónoma de Barcelona/ España

[vinicioalexander.chavez@e-campus.uab.cat](mailto:vinicioalexander.chavez@e-campus.uab.cat)

Orcid Code: <http://orcid.org/0000-0003-3623-4178>

#### Abstract

This study focuses on the sociology present in the models of preparation of university teachers, I understand that a change in education leads to a transformation in overcoming teachers, but without forgetting the context. Therefore, the theoretical postulates that exist on the subject are presented, fulfilling the objective of presenting theoretically the scientific development on the training of teachers, the professional profile and the models that until this moment have been proposed to promote the overcoming of the Teachers in an educational institution. Recognizing the importance of Higher Education in the development of the countries, the results of the bibliographic review are presented with the intention that the next proposals of change will find support in the previous scientific production, taking into account the previous dissertations on these topics of Educational and social relevance. Therefore, approaches and perspectives are proposed that should guide the development of the teacher and improvement in the university environment. After analyzing the theoretical postulates it is concluded that the educational institutions present a determined level of development and a pedagogical and academic structure in correspondence with its functionality and the context where they are inserted. The planning of your curriculum also influences the experience, concerns and commitments to the surrounding environment. Because of this, the proposal of a teacher training model is not able to arise from a schematic question of transforming skills and competences without actually determining the professional profile sought by both the center and society in line with the development of technologies and processes.

#### Keywords

Teacher's education, professional profile, formation patterns, high education.

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\* Doctoral candidate in Education. Magister in Ntics with Mention in School Management. Bachelor of Science in Education. Magister in Teaching University and Educational Administration. Expert in educational planning. Academic Coordination of the Eloy Alfaro Military School. Member of the accreditation team of the Career in Military Sciences.

### Resumen

Este estudio se enfoca hacia la sociología presente en los modelos de preparación del profesorado universitario, entiendo que un cambio en la educación conlleva a una transformación en la superación de los docentes, pero sin olvidar el contexto. Por tanto, se exponen los postulados teóricos que existen sobre el tema, cumpliendo con el objetivo de presentar teóricamente el desarrollo científico sobre la formación de los docentes, el perfil profesional y los modelos que hasta este momento se han propuesto para promover la superación de los profesores en una institución educativa. Reconociendo la importancia de la Educación Superior en el desarrollo de los países, se presentan los resultados de la revisión bibliográfica con la intención de que las próximas propuestas de cambio encuentren sustento en la producción científica precedente, teniendo en cuenta las disertaciones previas sobre estos temas de relevancia educativa y social. Por ello se proponen enfoques y perspectivas que deben guiar el desarrollo del docente y superación en el ámbito universitario. Luego del análisis de los postulados teóricos se concluye que las instituciones educativas presentan un nivel de desarrollo determinado y una estructura pedagógica y académica en correspondencia con su funcionalidad y el contexto donde se insertan. En la planeación de su currículo influye además la experiencia, inquietudes y compromisos con el entorno circundante. Debido a ello la propuesta de un modelo de formación del profesorado no puede surgir de una cuestión esquemática de transformar capacidades y competencias sin realmente determinar cuál es el perfil profesional aspirado tanto por el centro, como por la sociedad, en consonancia con el desarrollo de tecnologías y procesos.

### Palabras claves

Formación del profesorado, perfil profesional, modelos de formación, Educación Superior.

## Introduction

Society changes, is transformed and with it becomes necessary that education is adjusted to the new times, the new demands and the new ways of doing and thinking. At the pace of social transformation private and public education must walk, because it is the training and improvement of people that guarantees the future and development of peoples.

Education thus becomes the process responsible for the definition and operation of the formal relations of humanity with its natural and social environment. That is why education as a system presents the challenge of providing access to all, and of quality, so that it contributes to the achievement of a sustainable economic development, both in the productive and in the human aspects.

In order to achieve this end, all levels of education are important. However, Higher Education occupies an essential seat in the contemporary social organization of a State, which seeks to achieve a sustainable human development. Therefore, it is the Higher Education that guarantees the formation of the high level human resource, as a product of a higher quality in teaching, be it public or private.

For the process of transformation within the needs of today's society, this level of education must adjust its dynamics to the demands,

discarding traditional methods for students to progress in their learning. And in that sense, the role of teachers as members of a context cannot be ignored. The success of the modifications depends on their formation and, therefore, the preparation of the people. It is thus urgent to plan and coordinate projects and proposals that focus on their preparation. For this, it is necessary to turn to literature again, in the theoretical postulates in this respect is the base found, which then affects the development and implementation of modes of action, taking into account the context.

Considering this field and starting from a bibliographical revision, it is understood that a change in the education entails a transformation in the overcoming of the teachers. Under this maxim, the article aims to: determine the elements to be considered in the training of university teachers, identify the profile of the Higher Education teacher and its relationship with the curricular policies of the institution where he/she develops and to analyze the proposals of models of training accordingly with their applicability.

The fulfillment of these objectives will help in the understanding of the sociological approach of teacher education and in the determination of the choice of a model cannot be schematic. It must start from the recognition of the formative needs of the teacher and of the particularities of the context in which he/she develops. After considering this reality, one or several proposals can be chosen, as long as the maximum interest lies in materializing the transformation in relation to the training of university teachers, considering their profile, that is, his/her skills and abilities.

In response to these objectives, a comprehensive theoretical revision on the training of university teachers in times of change and new educational requirements is presented, in line with the current development of society.

## Conceptualizations, profiles and models of teacher training

### *Teacher training*

The bibliographic analysis favors knowing that “teacher training is the education of the people who will be teachers” (Woodring, 2010, p.1). Their future is not free from limitations and progress that respond to contextual situations and the curriculum designed by the educational systems of each country and by the institutions where they work.



This process responds to a constant updating, because the practices of centuries past cannot continue to be generalized in the current educational context, as this leads to a decontextualization of teaching. According to Morales (2015), if this happens, the impact of the educational process is limited by continuing to promote the dynamics of memorizing and reproducing, which is not in keeping with current demands, nor with the evolution of theoretical postulates about learning.

Taking into account this background, it is necessary to activate the innovation processes that allow introducing the appropriate changes to adapt education to the new society of the digital era, since the processes of transmission and knowledge management are being modified. Therefore, training is required in new competencies not addressed in traditional learning (Stes & Van Petegem, 2015).

However, this innovation often fails when the teacher is not prepared to assume and develop processes of such magnitude. Although it is a current challenge, the interest of analyzing the future of teacher education leads to the analysis of theories that in recent years have focused on such processes and among which those that focus on the historical perspectives of training.

For example, in the last quarter of the nineteenth century, Zeichner (2011) introduced the concept of paradigms to refer to teacher training and the trends that are assumed in relation to certain beliefs and values; distinguishing four essential perspectives.

**Chart 1**  
**Historical perspectives of teacher education**

Perspectives of teacher training	Basis
Behaviorist	It focuses on the formation of competencies in teachers so that the modes of action are then transmitted in the classroom and students decide what to do facing real situations.
Personalist or humanist	Teaching is conceived as a process of interpersonal relationship and therefore a timely profile by the teacher will positively influence the personal development of students.
Traditional	The teacher transmits cultural contents and the student assumes a behavior similar to that of his teacher, because it is argued that what happens is a process of imitation.
Critical-reflexive	Promotes research and investigation where teachers look for causes and decide procedures.

Source: (Zeichner, 2011)  
 Own elaboration from (Zeichner, 2011)

Each of these perspectives results from approaches that have historically focused on teacher education. Thus, it is evident that the model or strategies to be selected will depend on the context; since preparation implies an ideological orientation that responds to the educational system and to the institution where the process of improvement is initiated or developed (Hammond & Bransford, 2005). Therefore, there is no process related to education that is exempt from issues related to values established in societies (Castillo, 2012).

Recognition of their role will lead to the understanding that there are several styles of learning and therefore the diversity of learning modalities must be supported (Avagliano & Vega, 2013). From Kolb's theory (2012) it is understood how people construct their knowledge based on experiences that are transformed during a teaching-learning process. Therefore, a model focused on the training of university teachers should not neglect the incidence of these experiences in the construction of knowledge and in the development of skills.

Darling (2012) recommends that action-based training be developed where meaningful learning is sought. According to Schön (2011), the function of this strategy lies in conceiving faculty not as a receiver and reproducer of knowledge, but as a professional capable of evaluating conditions and making decisions about it.

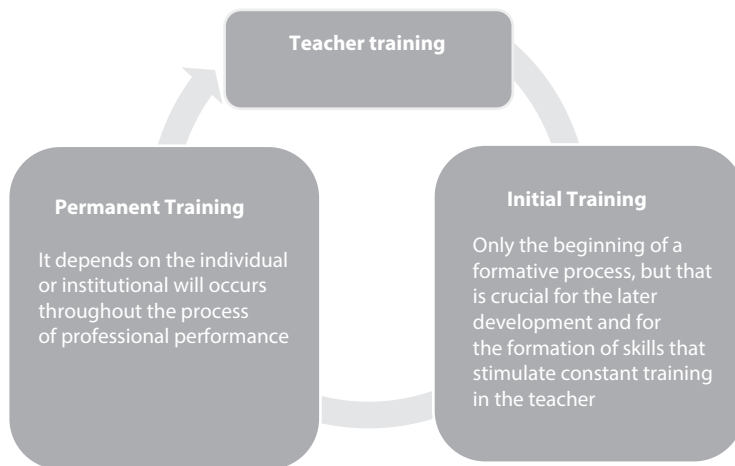
The promotion of scientific and creative research in the educational setting, specifically in the teaching-learning process, constitutes a need for initial and continuous training. Action research as a proposal of the critical-reflexive perspective encourages such practice by ensuring that research facilitates the improvement of education and the relationship between theoretical and practical knowledge.

The authors Hargreaves & Fullan (2012) defend the link between training and innovation, manifesting the incidence of two phases. In the first stage occurs the implementation of innovations and for this it is required that the teacher incorporate how to do new things. While, what is needed from the center or external agents is identified to promote transformation.

From the above, it is concluded that training implies innovation where the context cannot be forgotten, and teachers cannot be conceived as entities disconnected from a social scenario that obligatorily affects the ways of developing pedagogical practice and its development. The promotion of scientific and creative research in the contextualized educational scenario in the surrounding society is a necessity that must be promoted from the beginning.



Figure 1  
Stages of teacher training



Source: (Hammond & Bransford, 2005)  
Own elaboration from (Hammond & Bransford, 2005)

For Hargreaves & Fullan (2012), from the initial training teachers must receive a teaching that links innovation where teachers are conceived as connected entities in a social scenario that obligatorily affects the ways of developing pedagogic practice and its development. As already stated, training cannot focus solely on reproduction, research is also needed. In addition, the university professor, due to the certain autonomy that distinguishes him/her, should not leave the responsibilities in the hands of those who coordinate or design the strategies. Among its needs, the socio-economic reality and personal interest must be configured into the training process.

For Delors (2013) during the training of teachers a change of position should be bet on, which would help their viability and the management of the following transformations:

- From directional teaching to participatory and formative teaching
- Perception about the role of the teacher and his flexibility in the new educational scenario
- New content focused on competence-based training
- Student-centered process
- Use of new media and teaching materials
- New structure and strategy for competency-based evaluation
- Promotion of collaborative learning among teachers

Therefore, it is recognized that the training of teachers is a complex process and therefore, not only should focus on initial training, but also on the continuous, that is, that preparation that has to continue once teachers graduate from educational institutions. The essential characteristic of this formative process is the satisfaction of the needs of personal, social and institutional learning from the structuring of formal programs in different modalities, which are directed to the pedagogical formation of the teachers and, consequently, to increase the quality of the student's education.

It agrees with Camargo (2011) to mention that with the new times, with the influence of the new technologies and the increasing extension of the constructivist paradigm, has been impelled the redefinition of new objectives in relation to the teacher training, which does not lose the necessary and balanced link between scientific and professional improvement within the context.

This complementation must be continuous and include the approach of quality training from initial training and all stages of professional practice where a permanent improvement must be developed. In this regard, Hargreaves & Fullan (2012) argue that:

Continuous teacher training is related to teaching, but it cannot focus solely on the characteristics of this process. Teaching occurs at all times, however, being a teacher involves more than transmitting knowledge. There are other broad conceptual concerns that contribute to the teacher's configuration: to be a teacher involves dealing with other people (teachers) working in organizations (schools) with other people (students) to get these people to learn something in harmony with society educate) (p. 41).

Only then will the teacher be able to develop skills and competences in tune with the demands of education and the students of these times. But how is it achieved? What is referenced in the literature on the subject?

### *Teacher Profile*

The theoretical criteria are multiple; but similar to teacher training, there is a common point in referencing that the profile is related to the teacher's skills and readiness, as well as the context and institutional policies of the center where he/she works.

According to Bozu (2010) it is a term with theoretical and practical implications that is also mediated by the skills that the teacher possesses. The profile does not only respond to specialization in a subject. The teacher "must be able to identify and solve a series of cognitive, attitudinal, value and skill issues" (Castillo, 2012, p. 52).



Caballero & Bolívar (2015) argue that to know the profile of 21st century teachers, the analysis cannot focus only on teachers. It is essential to consider the particularities of students and the demands that society makes on education systems. The change of values and behaviors is what drives to conceive this look of transformation; otherwise a decontextualized profile would be promoted.

According to Hargreaves & Fullan (2012) the profile should allow that:

- The teacher accompanies and guides the student throughout the teaching-learning process.
- The teacher stimulates the integral development, without interfering in it personal and human mediocrities.
- The teacher is able to design scenarios, processes and experiences of meaningful and relevant learning.
- The student adapts to the current culture, without reproducing stereotypes. This challenge should be focused on preparing for the future.

In order to meet these requirements, an up-to-date and coherent profile with the teaching function in an institution must be developed. For example, Alvarez (2011) focused on the university context indicates that the design or development of profiles is closely related to broad knowledge in the disciplinary and pedagogical.

In spite of this recommendation, it is considered that what is proposed in the theory should be complemented by the active reflection of the teachers on the subject. The profile depends on a number of factors, including the teacher's perception of the requirements of his/her work. Therefore, in any training proposal in favor of a transformation of the profile cannot be overlooked the individuality, specialization and experience of teachers.

Chart 2  
 Knowledge of the teaching profile

Pedagogical knowledge	Disciplinary knowledge
Know and understand the diverse ways a student learns, and the appropriate assessment systems to respond to new challenges	Dominion of the contents of the respective areas of knowledge, as well as demonstrated competence regarding their role of creator and builder of knowledge

Source: (Álvarez, 2011)  
 Own elaboration from (Álvarez, 2011)

Personal, social and institutional issues are involved in the formation of the profile. However, fundamentally it results from the willingness of teachers to grow individually and stimulate the development of the educational community, starting with the consolidation of two concepts: capacity and competence.

### *Capacity*

A university professor must present knowledge, procedures, attitudes and values to develop a teaching-learning process of quality. For this reason, in its formation the following capacities he following must be promoted:

**Chart 3**  
**Capacities to be developed by a university professor**

Capabilities	Basis
Communicative	Acquisition of linguistic or non-verbal skills to exchange and socialize experiences that influence student motivation.
Social	Interaction with members of the educational community. It promotes teamwork and leadership, which directly affects the teaching-learning process.
Metacognitive	It stimulates the teacher to evaluate their performance constantly, which favors the promotion of transformations in problematic situations.
Technological	Skills to use new technologies as an indispensable support for professional development.

Source: (Hargreaves & Fullan, 2012)

Own elaboration from (Hargreaves & Fullan, 2012)



From another perspective, Parra (2014) states that capacities are related to cognitive, biological, corporeal, emotional, ethical and political aspects. Their construction occurs in the context of human development that occurs during teacher training. Related to the subject of the current study, this author acknowledges the following:

- Control over the personal environment: it refers to the self-concept that is presented on the role played in the educational context. Therefore, when the teacher has this control is able to participate, issue criteria and make decisions.

- Practical reason: supposes the respect to the diversity and to assume the work of active and critical form.
- Affiliation: refers to the bond with other people in an adequate condition of personal development.
- Emotions: stimulates affective bonds with others, no matter what position they occupy in the organizational structure of the institution.
- Imagination and thought: this will enable the teaching-learning process not be limited to literacy and training in basic subjects. In addition, it favors that the teacher does not focus on the promotion of memorization and that the creative dynamic is contextualized. It is about assuming education from innovation and creativity.

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If during the process of ongoing formation each of these skills are developed, then, the teacher will be able to support with his/her practice the education that is pursued and that gives the students protagonism in the construction of their knowledge. It is for this reason that the development of the teaching capacities cannot be limited only to an administrative scheme posed by a certain institution. Although the interests of the center have influence, the consolidation will depend on the teacher's disposition; the response offered in the scheme to his/her opportunities and the link he establishes with the surrounding society.

In this regard, Parra (2014) reports that:

The question of teaching capacities refers to the way in which doing emanates from a concern for the human being that includes not only a practical professional dimension, but also an emotional and contextual-social dimension, within a framework of justice and social welfare (p. 63).

After the exposition of the previous postulates the relevance of the teaching capacities is recognized, since these will allow that:

- The teacher develops a formative process focused towards the practice.
- There is a teaching performance that recognizes the importance of teamwork and human relations, either with their peers or with their students.
- A work that promotes institutional development and projects towards the community happens.

A restricted view of professional teacher development as training for the development of work skills linked to “doing” blocks the possibility of developing teaching capacities much more linked to their intellectual and human capital. Likewise, the teaching capacities, linked to “being” and “doing”, could have greater effects on student training and school development.

Because of this, the model to be proposed should focus on the formation or consolidation of a professional profile promoting the capacities, skills and abilities that allow its implementation.

### *Competences*

The competences are acquired as the professional work takes place. In the case that it occupies depends on its active participation in a process of continuous formation and in the strategies that look for the consolidation of the capacities of the teacher. According to Fernández (2011), it is “the general capacity or potentiality acquired by a person, which allows him to continue learning and use this learned base to face situations and solve real problems, as well as to develop personal, civic and professional projects”. Moreno (2013), starting from the distinction between competences and abilities, points out that a teacher must develop the interest of being involved in processes to deepen not what is known, but what one wishes to know.

In this sense, it can be considered that the development of competences is reached when participating in a formative process where the individual is the protagonist in the construction of knowledge. So much so that Torres (2014) argues that teachers’ competences are not in line with their qualification, rather they are oriented toward know-how in correspondence with social behavior and the response to certain problems. Other authors such as Barrio (2010) point out that it is about the willingness to work in a team, the capacity for creativity and the willingness to take risks.

Thus, competencies are not only acquired in the educational setting, but also in the exchange with the social environment. This interrelation of factors is incident because the competences are “values, beliefs, knowledge, abilities and attitudes, which both individually and in collaboration with other teachers, has teachers on aspects related to the teaching-learning process” (Bozu, 2010, p.23).

Taking into account each of these criteria, it may be considered that during the training of university teachers the following competences



must be developed which not only respond to the demands of the academic field.

**Chart 4**  
**Types of competences to be developed**

Types	Ends
Pedagogical-didactic competence	It encourages teachers to facilitate the processes of teaching-learning from an increasingly personal and not a mechanistic approach. In order to do this, he must know how to plan, motivate, lead and use the benefits of new technologies in favor of the teaching-learning process.
Institutional competence	It will allow the curriculum guidelines to be related to the personal interest of making the teaching process a more dynamic moment. Thus, institutional policies would be combined with the true academic situation of the members of the classroom.
Productive Competence	To know how the world around them works and where society is headed to train and orient its students in line with this context.
Interactive competence	Increase relationships from understanding and respect for the feelings of others, their culture, way of life and family environment.
Specifying competence	Beyond a degree in a particular subject or level of Institutional competence with others of great importance for the training of students

Source: (Bosu, 2010)

Own elaboration from (Bozu, 2010)

Other authors such as Galvis (2010) summarize the types of skills in intellectual, social and interpersonal. However, beyond classifications, it is considered opportune to develop and understand them according to the following conceptualization:

A teacher will be competent when he possesses and practices a democratic and social position, conviction of freedom, responsibility and respect for all people and human groups, with solid ethical principles expressed in an authentic experience of values. In addition, it must present a consistent educational and academic training, personal and professional autonomy (Berbaum, 2010, p.15).

It is recommended that in its training also be considered cultural issues, knowledge of the scenario that surrounds it socially and educationally, because only this way will be able to assume in a timely, coherent manner the challenges that are present in Higher Education. From this perspective, the preparation of teachers should support the formation of a high profile to materialize the transformations required in teaching. For this, it is necessary to assume a timely and quality training model or design.

### *Models*

The educational institutions present a determined level of development and a pedagogical and academic structure in correspondence with their functionality. In the planning of their curriculum, also influence the experiences, the concerns and the commitments to the surrounding environment. Because of this, the proposal of a permanent teacher training model cannot arise from a schematic question of transforming skills and competences without actually determining the professional profile sought by both the center and society in line with the development of technologies and processes (Barrio, 2010).

Nevertheless, it is assumed that before knowing the professional profile one has to consider what a model and training are. In this regard, it is agreed with Morales (2015) that training is a permanent process of acquiring, structuring and restructuring behaviors (knowledge, skills, values) for the performance of a given function. Meanwhile, Barrio (2010) points out that the training model is a guideline or a plan that is used to direct the curricula. It is a design to promote learning, which links a set of orientations, strategies and activities.

For Tapia & Medrano (2016), the models historically have been based on two approaches or conceptions, which are theoretical models and critical-reflexive models. The first one has aimed at the training of integral teachers, while the second focuses on the promotion of curricular renewal, where the teacher not only teaches classes, but also investigates.

For this reason, according to Castillo (2012), the proposal to be developed cannot be the result of theoretical speculations on a given topic. A study on this implies the exposure and understanding of the main models of permanent formation that exist; taking into account their main conceptual characteristics and operational issues.



The interest for the improvement of the teacher must correspond with an educational model that contributes to the professional growth of the teachers, but that grants teaching participation in its development, generalization and efficiency. From this perspective it is recommended that the theoretical basis be based on the cultural historical approach of Vygotsky (2010). This author understands and assumes that learning is a social process related to the development of each individual due to the relationships between personality and activity, learning and development, as well as between the social being and the individual being.

The Avagliano & Vega (2013) criterion should also be followed on how any suggestion or proposal for model action for teacher education should first respond to an innovative vision regarding teaching and the profile of teachers, as well as the determination of concrete activities to work with teachers.

Each of these actions can be focused from the proposal made by Portilla (2012) on the basic perspectives of teacher training models, which are related to teaching are and presented below:

- Academic perspective: directs its attention to the transmission of knowledge and towards the socialization of cultural elements known by the teacher and therefore their training should be focused towards that end.
- Technical perspective: it gives the learning process a new dynamics, enhancing the study of teaching practice, but proposing modes of action that only consider technical issues that the teacher must assume.
- Practical perspective: it represents an overcoming of the previous one and based on the critic proposes to understand teaching as a dynamic process that requires the teaching staff not to be governed by recipes.
- Perspective of reflection: in practice for social reconstruction, teaching is understood as a critical activity governed by values and ethical issues.

For this reason the systems of teacher training are now focused and defended in this model with the interest of contributing to the development of competent teachers with a great capacity for analysis, creativity and resolving power. For Vélaz (2010) this model is very popular because it emphasizes “the relevance of a process of awareness-raising, intellectual and analytical training” (p. 23).

**Chart 5**  
**Models for teacher training**

Model	Basis	Strengths	Weaknesses
Individually oriented training	Part of a common sense observation. Teachers learn by themselves, through reading, conversation with colleagues, testing new teaching strategies, reflective confrontation with their own daily practice and their own personal experiences.	Reconoce la independencia del docente para definir las actividades que inciden positivamente en su formación.	The absence of an “organized program” creates risks of not assuming coherent and timely training.
Observation-evaluation	It responds to the educational need to know how its performance in front of a classroom, which are deficiencies and opportunities.	It seeks to reinforce the critical self-evaluation of teachers.	If lifelong learning has not developed at the individual level, the value of criticism is not understood. Observations from third parties can cause harshness when viewed as an unwarranted questioning.
Development	It focuses on the conception that adults learn more effectively from the requirement to know or solve specific problems.	Strategies to develop teaching are encouraged.	It is oriented towards decision makers, without considering that a transformation in the educational scenario must emerge from the bottom up, i.e from the teachers.
Of training	The administrative structure recognizes a problem, establishes a plan of action and guides its implementation.	With the base of the training teachers can modify their performance and learn to reproduce behaviors that previously did not show.	It gives too much preponderance to management in delimiting training strategies.
Research	It envisages teachers as researchers.	It does not require the fulfillment of administrative orders and it favors the development of capacities and competences.	It does not link research with other options for improvement.

Source: (Sparks and Loucks, 2005)  
Own elaboration from (Sparks & Loucks, 2005)

However, there are other classifications and broader proposals, which are presented below and are based on continuous education as a process focused on improving the actions, knowledge, values, strategies and attitudes of the members of the faculty of an educational institution, in order to contribute to the quality of teaching and to the academic and professional growth of students. Following the study elaborated by Sparks & Loucks (2005) in relation to the permanent formation, it is possible to identify models that serve like point of support to elaborate others. In each of them are determined proposals, activities and strategies to consider, without falling into the mechanismism or the copy of theory and without performing a previous contextualization.

The models that are determined from the study of Sparks & Loucks (2005) have common parameters, but differ in relation to the conceptions that they raise about teaching. Due to this, it is necessary to evaluate them from a critical perspective, analyzing how the execution of each one will influence the dynamics of the classroom, what is its relevance and what elements show that it will lead to a change in the profile and competencies of the teaching staff.

The presented training models have to be adjusted to the practice, that is to say, their choice can not be schematic, nor decontextualized. It must start from the recognition of the formative needs of the teacher and of the peculiarities of the society where it is inserted. After considering this reality, researchers, professionals or institutions can choose one or several proposals, as long as the maximum interest lies in materializing the transformation in relation to the training of university teachers, without forgetting a sociological approach that presents.

## Conclusions

The training of university teachers should be based on action research, which seeks to obtain meaningful learning and the teacher is conceived as a professional capable of evaluating conditions and making decisions about it; so the promotion of scientific and creative research in the educational scenario, specifically in the teaching-learning process, is a necessity that must be promoted from the initial and continuous training of teachers.

The profile of the Higher Education teacher is related to his/her skills, the context and the curricular policies of the institution where he/she works; but also depends on their willingness to grow individually and

stimulate the development of the educational community, based on the consolidation of their skills and competences.

The educational institutions present a determined level of development and a pedagogical and academic structure in correspondence with its functionality. In planning of the curriculum, the experience, concerns and commitments to the surrounding environment are also an influence. Because of this, the proposal of a model of teacher training cannot arise from a schematic question of transforming skills and competences without actually determining the professional profile sought by both the center and society in line with the development of technologies and processes.

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Think about the social character  
of the education

*Reflexiones sobre el carácter social  
de la educación*



# CURRENT POLITICAL-SOCIAL-EDUCATIONAL THINKING OF ROUSSEAU

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## Actualidad del pensamiento político-social-educativo de Rousseau

EDWIN PRIETO VERGARA\*

Universidad Católica de Oriente

[edwin.prieto2051@uco.net.co](mailto:edwin.prieto2051@uco.net.co)

Orcid Code: <http://orcid.org/0000-0001-9761-062x>

ELVIA PATRICIA ARANGO ZULETA\*\*

Universidad Católica de Oriente/ Colombia

[earango@uco.edu.co](mailto:earango@uco.edu.co)

Orcid Code: <http://orcid.org/0000-0002-5930-0898>

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### Abstract

The text Rousseau's present of the political-social-educational thought of, is an article of reflection, based on the reading of *Du Contract Social* or in Castilian *The Social Contract*, authored by the Swiss thinker Jean-Jacob Rousseau; the authors set out to discuss the possibilities of achieving their ideals in the current context and at the same time to recognize the validity of several ideas of their own in terms of citizen training in Colombia. We proceeded to the tracing of works that inquired the same subject or were related and was chosen like version of header the translation of [elaleph.com](http://elaleph.com), 1999. The great work written in 1762 was chosen for explicitly collecting the author's political and social thought. The authors made a biographical approach to the thinker as a mechanism to get closer to the reading of the work, to have tools for discussion, to expose the interests in addressing this issue and its diffusion, to argue and to contextualize in a different time and country. Although there is much to deepen into the subject, we reached some conclusions among which we can mention: The reflection of concepts associated with political formation, the general will and sovereign, in connection with situations of society and education in the Colombian context; the identification of the importance of the principles of politics and virtue in the formation of leaders and the general will as a reflection of the social and individual constitution, among others.

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### Keywords

Upgrade, education, citizenship, politics, sovereign.

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\* BA in Philosophy and Religious Education. Philosophy Teacher in La Presentación de Rionegro Antioquia.

\*\* Doctorate in Philosophy (C). Magister in Education and Human Development. Lecturer at Universidad Católica de Oriente, Faculty of Education.

### Resumen

El texto *Actualidad del pensamiento político-social-educativo de Juan Jacobo Rousseau*, es un artículo de reflexión, fundamentado en la lectura de *Du Contract Social* o en castellano *El Contrato Social*, autoría del pensador suizo Jean-Jacobo Rousseau; los autores se propusieron “polemizar las posibilidades de alcanzar sus ideales en el contexto actual y al mismo tiempo reconocer la vigencia de varias ideas suyas en lo atinente a la formación ciudadana en Colombia”. Se procedió al rastreo de trabajos que indagaran el mismo tema o fueran afines y fue elegida como versión de cabecera la traducción de elaleph.com, 1999. La insigne obra escrita en 1762, fue elegida por recoger de manera explícita el pensamiento político y social del autor. Los autores hicieron un acercamiento biográfico al pensador como mecanismo para compenetrarse con la lectura de la obra, tener herramientas para la discusión, exponer los intereses en abordar este tema y su difusión, argumentar y contextualizar en una época y país diferentes. Si bien queda mucho por ahondar en el tema, se llegó a unas conclusiones entre las que cabe mencionar: La reflexión de conceptos asociados a formación política, la voluntad general y el soberano, en vínculo con situaciones de la sociedad y de la educación del contexto colombiano; la identificación de la importancia de los principios de la política y la virtud en la formación de los dirigentes y la voluntad general como reflejo de la constitución social e individual, entre otras.

### Palabras clave

Actualización, educación, formación ciudadana, política, soberano.

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## Introduction

In our current time, the most prevalent efforts are those with which we respond to competitively-based commitments and obligations, be it social, economic or work-related. This is evident in the sectors that produce goods and services, which strive to achieve increasingly high economic indicators and results; in the insatiable yearning for pleasure and status, even if the economic debts remain tranquil; and in the continuous and imprecise forthcomings and configurations of groups in which individual pursuits prevail. It is part of a historical period in which communicative interconnections as well as discourses on multi-multiculturalism, equity and the inclusion of ecosystemic and human diversity, among others, are taken as a reference for access and participation in the destinies of a community and a country, however, the moments to think and think about what is done to question the criteria, if it exists and if it is known, are being left aside, determining the ways of getting involved or being involved in different groups and in the destinies of a town. The moments to question whether one lives or survives, what makes one thing different from another, and the conditions under which it happens are omitted.

Such a scenario invites people from different sectors of society to ignore daily events touching on both communal and individual life, and so it calls to understand that being a citizen also means to be responsible for the formation and exercise of citizenship in others. It is necessary to

collectively decide the transformation of the social state that denies the other by means of self-denial when the abstinence of opinion and action is taken as an alternative to situations that compromise the destinies of all. We are part of a community in which individual decision is necessary, as it is an attitude that should be fostered in every space and moment, especially in educational scenarios where the responsibility of education in citizenship is endorsed, be it based on sovereignty, voluntary participation, equality, equity and justice, among other features.

Recognizing oneself as a participant and co-responsible for the dynamics of society through education is, at the same time, a call to realize the personal and political responsibility assumed when choosing to be a teacher. The above statement seeks to emphasize that: being part of a society, regardless of the role and the disciplinary training that is possessed or the lack of it, each and every one constitutes his or her own individual and social being while influencing the environment, others, objects and things, and vice versa; society is not an object belonging to someone or a few, it is the concurrence of individuals that, with multiplicity of interests and ways of organizing, gives room for tensions that demand a position to be taken, since one is both the creator and the result of the different dynamics; the concurrence and declaration of interests of people does not guarantee correspondence between the position assumed and its effects, however, working to achieve the greatest possible similarity between what is conceived and materialized is a way for personal transformations with potential effects in others, and by recognizing education based on human interactions in multiple settings -family, educational establishments, enterprises, social organizations, policies, etc.- their institutionality is recognized, and so is the nature of other institutions and their role in the society.

Considering the aforementioned ideas led to this reflective article, searching for several works that dealt with the notion of *politics* and in which the political philosophy of Jean-Jacobo Rousseau had been investigated. Texts that encouraged reflection and writing by linking philosophy with society and their mechanisms of administration and education were found.

The translation and adaptation to Castilian is taken from María José Villaverde (1988), therefore, the year in the body of work will be referred rarely; however, fragments of the translation of the Geneva thinker's voice are taken more than two and a half centuries later in order to "polemize possibilities to reach their ideals in the current context" and, at the same time, "recognize the validity of various ideas regarding the training of citizens in Colombia." Now, what methodology was implemented?

Methodologically, the authors of the article established the following agreements: to choose school scenarios in the role of teachers to problematize issues related to citizen education and the classroom as sovereign. Read the *Social Contract* individually to share reflections, discuss and relate the context of the work with other known or nearby social domains, as well as investigating theoretical meanings about politics. The underlined text to emphasize affirmations within the book and the comments on the margins to make connections and to propose intertextualities were the guideline to converse, discuss, analyze, argue and risk writing lines that are, ultimately, the conjugation of different but not excluding personal interests.

To reflect and write about what the Swiss philosopher put forward in the *Social Contract* in order to make connections with experienced and well-known situations in the field of education in Colombia and to assume the responsibility of communicating these deliberations, required investigating some biographical features of the thinker used as context for the analysis. With a language as close as possible to the reading community, there is an openness to new perspectives that give continuity to the discussions and, at the same time, contribute to this formative search.

As for the structure of the article, the first section is *History of Political Thought (antecedents)*, which is composed by a brief recount of the history of political thought, followed by the analysis of works related to Rousseau's political philosophy or related subjects. The section *The Political in Rousseau: Articulation with today*, is an approach to the practices of politics of previous periods with some distortions in Colombia, and consists of two sections: Past-present Articulation and Updating, based on reasonings build upon their definitions and in updating of some contributions by the author respectively.

*The Social Contract: Model of Societies* focuses on family, citizens and school as small societies called to the communal will to guarantee the wellbeing of the community. *The State of Nature* follows, dedicated to the external and internal circumstances by which evil was introduced into the world or by which evil could be eradicated. Then, in the topic *Tensions in Education*, the coexisting challenges in the school today are emphasized. Finally, *Conclusions* are presented.

## History of Political Thought (Antecedents)

Political theory, like a large number of philosophical problems, dates back to Greece. Ever since then, a history of development has been published,

which is being studied today in various treatises on the history of political ideas. In that country, the political theory was assumed in terms of ideas and in a daily way of life that looked at the problems of the community, called polis. For the Greeks, politics were a practice, a social dimension of their community life that, by the very reality of their concrete problems, later gave rise to the systematization of philosophy that thought the same problem from its foundation and nature (Fischl, 1984).

The political theory of the Greeks came from the horizon of metaphysics to clarify a series of principles that are joined to the nature of things from an ideal order of understanding of functions, hierarchies, levels and the general ordering of the polis. It was a theory thought from the ethical dimension with an ideal core of values and principles that gave it a normative character, defining the status of classical political philosophy. For the Greeks, between political theory and ethics, there is an intrinsic relationship in which the political emerges from the bottom of the ethical as an extension and an application to the social order, with the polis as a point of reference. Politics are a way of life thematized to reach a more favorable position within the harmony of the community.

The Greek paradigm was preserved in basic terms through the Middle Ages, even in the ideas of St. Thomas, for whom social life was closely related to metaphysical and moral principles, extended in a new religious and philosophical dimension, where man was not simply referred to and attached to the common good of the city, but as a creature whose ultimate goal and foundation is God (Fischl, 1984).

During the Renaissance, The Prince by Machiavelli marked a break with the Greek model of politics as it distanced itself from the metaphysical, ethical or even theological horizon as Plato thought, focusing instead on an autonomous order whose axis are the relations of power and its conservation, considering politics as a set of tactical techniques and strategies in terms of power. It was a historical and psychological realism by which Machiavelli tried to encode the experience of men when they struggle for power and offer a radiography of what man can be capable of when he is in the process of preserving power for the sake of power. This perspective can affect right and left policies.

According to Cruz Prados (2009), within this realism are other realisms, namely: *pragmatic* -the political as a practical activity to achieve and sustain the structures of power-, of *imperial policies* -politics as domination and subjugation-, *positivist* -the emergence of sociology and political sciences to analyze the social being and structures of power far from the ethical, evaluative, and metaphysical horizon-, *Marxist* -science

of history and society with roots in historical materialism from which the political is seen and analyzed within the social structure and its dynamics as an ideology or as political science-.

Politics has multiple existence and distortions that are manifested in practical and theoretical forms, although it tends to identify its possible deviations with the whole, its manifestations are practical and theoretical. Practical manifestations occur in the community with the historical and social dimension of man, and it affects and involves everyone without active or conscious participation: the social, public, and historical reality of people and institutions makes them policies because of its social effects of presence and activity. It is a reflex activity that agglutinates groups, trends, social classes, and orientates a certain praxis in relation to the dynamics and global organization of society. Its institutional presence is manifested in the State, laws, parties, the various political institutions of government, and all social groups that, according to the political organization, tend to be perpetuated or changed through political systems.

At the theoretical level of politics, according to Reale and Antiseri (2010), ideologies and their relationships with the activity of specific groups are taken into account. Ideologies can be distorted, that is, rationalizing the interests of a group or class under a global agglutination or from the perspective of social-communal interest. For these authors, among the basic problems of political philosophy are: a) the organic relationship between the individual and society; b) the problem of the State as an organ of control, administration and management of public processes in relation to the total political community and c) the problem of power among the basic issues of political philosophy today, but what is power? How is power generated? What are the manifestations of power in human institutions, discourses and relationships?

Some elements that allow to understand politics and their relationship with current power go back to the influences of some schools and thinkers that dealt with the aforementioned problems. This is the case of the Sophists, who questioned that one was born virtuous instead of becoming virtuous, as well as questioning the way one acquires *political virtue* (Fischl, 1984). For Plato, a state is born because each of us is not *autarkic*, so there is a state as an older man; the virtue of rulers is prudence; strength is the virtue of custodians, and temperance is the virtue of peasants, artisans and merchants. Conversely, for Aristotle the good of the individual is of the same nature as the good of the city; but it is more beautiful and more divine because it extends from the dimension of the private to that of the social, to which the Greeks were especially sensitive

as they conceived the individual in terms of the city and not the city in terms of the individual (Reale and Antísery, 2010).

Merino (in Reale and Antísery, 2010), in *History of Philosophy, tome I*, states that in *The City of God*, a text that emerged during the Middle Ages authored by St. Augustine of Hippo, the monk interprets man as a social and historical being, this monk suggested the existence of two directions, *The City of God* and *The Earthly City*, emphasizing a natural order in the origin of the State and the people as a set of rational beings that are grouped by the necessity of unity subordinated to the voluntary pursuit of their ends. The Augustinian thought was characterized by rejecting capricious will and arbitrary subjectivity, which in both men and States must be an ordered will subject to the norms of the common good.

Epochs after, the Renaissance took place, an intellectual movement that reacted to the Middle Ages, synonymous of oppression for many and bastion of the power of Christianity for others. The Renaissance attempted to shake the intellectual disciplines of the Middle Ages with the desire to retake the Greek ideas of Plato and Aristotle. According to Chevallier (1957):

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The Renaissance was studied through its sources by the humanists and not through Christian transmission (...). This is a considerable fact, namely, that the majestic medieval construction, which rested on the double authority of the Pope, the spiritual, and of the Emperor, in the temporal, collapses definitively (p.4).

In the eighteenth century, the rise of the Enlightenment meant an opportunity for leaders who considered the possibility of silencing the voices of ignorant people who were unaware of their rights, for those totalitarian and authoritarian leaders, cultivating rational thinking was a risk since educated people are dangerous. Following Rousseau's (in Reale and Antiseri, 2011), the man who was born free of social and ethical corruption becomes evil because of an imbalance of social order, since:

Human nature, left to develop freely, leads to the triumph of instincts, feelings and self-preservation over reason, reflection and outrage(...) the state of nature is, in fact, a mythical original state, predating that of good and evil, from which man progressively fell because of culture, which is responsible for the social ills of the present age: the transition from the natural state to the civil state meant a real setback (p.511).

During the Enlightenment, the main protagonist was the *philosophe*, who far from being interested in universal principles, academia or public education, privileged:

The physical sciences, the philosophy of nature, mathematics, economics, the denunciation of legends and superstitions, and the orientation of customs towards greater private and public happiness (...) The *philosophe* is an honest man who follows reason at all times and unites a spirit of reflection and precision with social customs and qualities. If you could convert a sovereign into a *philosophe*, he would be the perfect sovereign (Muñoz Gutierrez, s.f).

In the Swiss Jean-Jacques Rousseau, who lived from 1712 to 1778, qualities of the aforementioned *philosophe* were shown and, although friend of the Illustrated, their different positions made it singular for some and absurd for others; this was appreciated in their conceptions regarding children, education and society.

This is supported by Soëtard (1994), who asserts that the Genevan thought of “education as the new form of a world that had initiated a historical process of dislocation. While his contemporaries are engaged in ‘making education’”(p.2). He says that for Rousseau, “the child must be nothing other than what it must be: ‘Living is the occupation I want to teach him, when he leaves my hands he will not be, I admit, a magistrate, nor a soldier, nor a priest: before anything else, he will be a man’”(p.3) and points out that for the Swiss thinker, according to the *Social Contract*, when experiencing dissatisfaction, man does not hold himself against the power of the strongest, hence the possibility of “dreaming of a world in which conflicts of interest would be appeased, in which the general will would be the adequate expression of the will of each and every one” (p.4).

Among the works developed by Rousseau, there are sociological contributions. In this regard, Bolivar Espinoza and Cuéllar Saavedra (2008), decided to show that Rousseau was not only a sociologist, but one of the founders of sociology. These authors posed three pillars formulated by the Genevan in *The Social Contract*: a) *State in equilibrium* -sovereignty resides in the citizens and not in the government, the executive function is subordinated to the legislative one; b) *The importance of climate* -for the state to be balanced, it is important for it to comply adequately and proportionality with the natural and human environment and c) *Particular interests* -derived from human nature and influencing the social ties of the people-.

In the *Social Contract*, the general will is not the sum of individual wills but the full consciousness of each subject who, even when exercising his vote or entrusting his particular will to the sovereign, will not fail to realize his full freedom. In that general will, the government of the polis would allow participation of virtue in a perfect measure, it would be

*the activity that makes man good*<sup>1</sup>. This would be the ideals of a ruler: A person of integrity, intelligent, well prepared in the field of politics, and a charismatic leader. Having updated this premise, it would seem that the man who is capable of governing is an “excellent being as a political ruler (...) is equivalent, without restriction, to being excellent as a man” (Cruz Prados, 2009, 80).

The nineteenth century represents the definitive assumption of the values of prevailing positive science in education, since:

Although large and innovative educational theories and teaching methods of Rousseau’s orientation were developed during the twentieth century, which broke radically with the more conservative educational traditions, it seems that in many countries these experiences failed to permeate into the major educational systems (IAEU, 2013).

In the twentieth century, Ortega y Gasset (1983), in his book *The Rebellion of the Masses*, focuses his thinking on the man who is fit to rule, and argues that the select minorities called aristocracy strived to make use of the new techniques and sciences, through reason, to prepare and face a world dominated by the masses which, despite having everything within their reach, did not strive to acquire art, knowledge or skill, or to develop any specific capacity. This was similar to what he called the satisfied young man<sup>2</sup>, who wished to be subsidized by the state.

The man capable of governing has capacity and vocation, as in Ortega’s terms, a good ruler arises from the minority, not the mass, understanding the latter not as the crowd but as the intellectually dormant population. That is why the ruler must strive to be excellent, well qualified, with no personal interests to hinder his work: “The select or excellent man is constituted by a need to enforce a rule beyond him, superior to him, whose service he opposes freely” (Ortega y Gasset 1983: 57).

The historical and educational journey of people and society in general shows changes in values, which are a culturally claimed loss, change, or desertion. Without entering into this discussion, it is undeniable that the appreciation and participation of man in society gradually give way to perennial, transient and ephemeral expressions, deeply linked to education as a practice and process throughout life.

## The Political in Rousseau: Articulation with today

Politics are rooted in a conception of polis developed by the Greeks from the core of the first communities and societies that were formed from

families, then in the association of several families, and then the constitution of small and large societies. Politics are public, and according to Rousseau (in elaleph.com, 1999) in chapter XII-Book II *Division of the Laws*, there are four relations that need to be conserved; the first three are: the action of the whole body working with itself -linking everything with the whole or the sovereign with the State and the people's right to change the laws if they deem it necessary or convenient; the second one is the relationship of the whole body or each other -reduced because each citizen is independent in relation to others and extensive by relying on the city excessively; the third is the union between man and the law that establishes penal laws and punishes when there is disobedience; and the fourth to which it attaches greater importance because:

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It is not engraved in marble or bronze, but in the heart of the citizens, which forms the true constitution of the State, and that by acquiring new strength day by day gives, revives or supplements the laws that are aging or extinguished; which preserves the spirit of its institution and insensibly substitutes the force of custom to that of authority in the people. I speak of customs, habits, and above all, of opinion, which is unknown to our politicians, but on which the success of all other laws depends; part of which is dealt with in secret by the legislature while it seems to confine itself to making particular regulations which are nothing but the arch of that building, whose immovable key is slowly constructed by customs (pp. 50-51).

The proposed laws are not impossible if the practices change, to achieve this, the necessity and importance of work in micro scenarios articulated with the other spaces of society: family, school and all places of human convergence would be explicit interests of each individual, not to disperse or oppose and exclude, but to identify common points, seek cohesion and foster situations in which to deliberate and argue with clear and consistent positions committed with the community. This could be a way of cultivating the foundational meaning of politics, which highlights the importance of social organization for a better living and coexistence and articulates reflection from anthropological, ethical, moral and axiological thinking, since man, as a multidimensional being, is capable of understanding in terms of relating *with himself, with other people and with other things*. In macro scenarios, it would be necessary to avoid the deviation of resolving in an operative way what is subsequently declared, as exemplified by Rousseau in the *Government's Institution*, concerning the English Parliament of that time, who pointed out the conversion of

the lower house into a committee to deliberate and resolve what was then presented under another name:

Here we discover one of those surprising properties of the political body, by which it conciliates operations contradictory in appearance, since this is done through a sudden conversion from sovereignty into democracy, so that without any sensible change and only by establishing a new relationship in terms of how everyone relates to each other, the citizens, turned into magistrates, go from general acts to private ones, and from the law to the execution (Book III, Chapter XVII, page 93).

The example of the Parliament is similar to the actions of the deputies participating in different instances of the Colombian government: they carry out business, spoils, sales, agreements and decide situations that later present the country in another way, sometimes with the sophistry of consultation. I would follow a description of the facts, but it is preferable to point out other distortions when comparing it with both the Greek and Renaissance practice. The clear and reliable links between politics and ethics are absent from the Greek legacy. On the one hand, ethics based on a better life and coexistence, propitiated from relations tending toward the good of the people, do not exist, and when there is some expression of it, the controversies of interests between those in the government end with manipulations that deviate the initial sense; on the other hand, because theories on politics are a concoction that serves to defend determined interests directed by some rulers whose relationships make one question their virtue.

From the Renaissance, we see an instrumental disposition marked by the desire for power at all costs, evident when making decisions and acting above the dignity of people and the exercise of their rights. Also from the twentieth century, there is a large number of *satisfied young men*, since the academic training is not related to their directions in the sector of society where they act, or at best, their guidelines do not heed the needs of the communities because of the complacency of their interests.

It could be said that the practical and theoretical manifestations of the politics in the institutions of Colombia display distortion; then, how and what to do to overcome them from training in citizenship? What can be learned by those who are not in school in terms of training in citizenship and how to promote this training in those who do not have it? A strong answer to these questions could be through general will, the only one that can “direct the forces of the State in accordance with the aims of its institution, which is the common good” (Book II, Chapter I, page 23).



The general will is far from the spontaneity driven by individual interests, as we see today when groupings are formed by affinity in different areas, lacking reflections and reasoning about the ways of being, acting, deciding and being in those groups. The organizations established and instituted by interests that are not shared or unrelated to those involved are also absent, such as when a leader forces the formation of groups without consulting the reasons why people do not want to join.

Since creating a hopeless panorama is not desirable, it is considered as the primary task of the leaders in the different sectors and scenarios of society to integrate politics and virtue as principles that denote and connote harmony between the individual and the small communities, among which exist both family and State. In that order of ideas, politics would be understood as the main principle of society that would guide the formation of perfect communities by virtuous persons voluntarily united, in turn, virtue would be the fundamental principle of each person<sup>3</sup>; each member would perfect its virtues and cultivate the values required by the community, and the people in charge would be leaders who would wholesomely integrate each individual into the democratic participation and help to enhance and develop each individual's virtues. The society and each individual would have a common link, there would be no talk of opportunities because they would emerge continuously when each person is recognized as a member of society, with voice and vote, and every social niche would be a propitious occasion for the formation and exercise of citizenship.

## Past-present Articulation

Conceiving life as a succession and concatenation of events facilitates the intention of uniting past and present in this reflection, however, intending to express it as analyzed will always be a risk. Abandoning this thought, the etymological definition is "to be in the present time and act on the facts, events or happenings. (In journalism) it is defined as a grouping of events that is happening in a certain space relative to the present." For the Spanish Royal Academy, the term refers to the present time, to the thing or event that attracts and occupies the attention of the common people at a given moment.

However, there are distances between being present during the fact and the subsequent description of it, which resembles politics in a theoretical and practical perspective. The first would be based on the descrip-

tion and manner of detailing the relationships between ethics, virtue and individual interests voluntarily united in the community, according to the Rousseauian perspective. In a description, the interests of the one who describes are made patent and, in tune with the general will, contribute to the strengthening of the decisions of the community, or in an opposite way, will influence their breakdown and dissolution. Taking that into account, it will be necessary to attend, interrogate and be attentive in order to notice, throughout the daily happenings, the ways to properly represent it.

From a practical standpoint that emphasizes facts, description evokes events of immediate and distant past to display and request arguments and reasons regarding the current situation. The event catches the attention, therefore it is convenient to: be associated with what happened, arrive at the essence of what was proposed by someone to understand why and how that version was proposed, understand what has been said according to the context in which it occurs; read, inquire and clarify the semiology; question and problematize the idea according to the meanings obtained from experience and co-participate of that which is understood, interrogated, problematized and described.

Drawn to the current context, marked by different standards in all sectors and social and human aspects, reflection and reasoning seem to be subject to the answers of what needs to be done, so that interests are involved and a general state of submission is attainable.

### *Updating*

Current situations may relay situations of the past, similar to each other; and thus the importance of the relationship between actuality and *updating*, where the latter should be understood as an indispensable action for actuality. According to the Spanish Royal Academy, *updating* is:

Make something current, give it timeliness. To put into action. To make the abstract or virtual linguistic elements become concrete and individual. Synonyms could be modernize, renew, replace, reestablish, reform, modified, among others. The meaning of updating is not necessarily the present tense but rather bringing something to the present, it is to concretize something individually with a definite interest (RAE Dictionary, online).

Today, Rousseau is as important as he was on his day: in his time, he was a controversial character that later inspired the French revolution. Today he is known as the father of modern pedagogy, and although the text *Emilio or Education* contains valuable contributions on this subject, the *Social Contract* is considered the prime basis of his thinking, since there

he expresses the formulation of a participatory and just policy, returning to the primitive man who by not owning property or land is freer to exercise control over himself and his environment; for Reale and Antiseri (2011) it is what he calls the state of nature, a return to the *natura* of man.

In order to bring to the present a solid basis of what was lived or experienced by someone different, it is possible to understand men as posed by Aristotle: A *Zoon Politikon* (in López Barja de Quiroga and García Fernández, 2005), civic by nature, adhered to a polis (city), a state and a set of rules that contribute to their harmony in and with the environment, regulated by politics in a constant bond with themselves, with others and with education.

These links present a way of understanding man as an integral, free being, capable of actively participating in social, political and economic processes, but alienated by those administrators of power who benefit from their authority to satisfy their particular interests, for which it will be possible to admit, through Rousseau (in Alingue, 1996), that “man is born free but is chained everywhere. So there are those who consider themselves master of others, when in reality they are just as much a slave as they are” (p.4). Participation should be reasoned as a means and as an end. As a means to promote an articulated formation with the environment, with the others and with the destiny of society, so that there is no indifference; and as an end aimed at making the diversities, the formation in responsibility, the construction of political position and the exercise of the sovereignty visible. Both cases would result in a praxical formation, understood as the ethical and axiological reflection of everyday events to notice the transformations that are required, achieved and need to be achieved.

Participation is passed on to the family not as a thematic leap, since it also promotes participation with its members, but to point out that the Swiss thinker considered it the oldest of all societies and the only natural one, responsible for forming solid bases at home. It is that society where the customs and traditions of the parents or those responsible for the formation of the children are acquired; is the first school that lays out the basis for the society to which education is relevant. This social responsibility was attributed to the State as an inheritance from the Greeks.

Currently, the position of the philosopher makes room for discussion because: the *natural* character will have to be understood, even with extended families, families with a single parent or with surrogate parents. There are tensions of filial and fraternal<sup>4</sup> nature in a relationship; while the father and mother work outside the home, the children are in the care of other people; school hours are adjusted to the needs of the parents, not

the children. In the pretension of a formation with solid foundations, we must account for the media and the access to technological artifacts. It is a panorama for which it is necessary to point out that although there are problems in relation to the formation, it is a responsibility of the agents and sectors of society, but how to materialize it in a committed general will? What would the general will require in order to become solid, iron-clad and co-participant in a government?

The moment of the Enlightenment faced by our thinker led him to consider the most appropriate position of the State, so that instead of the possession of private property, man is committed to a social and economic system that overcomes the inequality between the social classes of the time. But, what was the illustration?

To answer the question, we accept the version that identifies it as an intellectual movement of the eighteenth century, based on reason to weaken the alienation of intellectual power. Taking the words of Espinoza (2003), “thinkers of the Enlightenment argued that human reason could combat ignorance, superstition and tyranny, and build a better world. The Enlightenment had a great influence on economic, political and social aspects of the time” (p.208). With that in mind, the arguments pointed out by Reale and Antiseri (1988), for whom Rousseau was a true enlightened individual<sup>5</sup>, become relevant since:

He considers that reason is the privileged instrument to overcome and defeat the evils in which man has been thrown after centuries of loss; it is an iusnaturalist, because it gives back to the human nature the guarantee and the necessary means for the salvation of man. He is against the enlightened and the iusnaturalists<sup>6</sup> of his time, who were already beginning the path of liberation (p.421).

Rousseau, is often called the illustrated heretic, because despite being a thinker of reason, he sought to overcome his desire to bolster himself and speak in terms of truth in the light of reason. As time passed, from the fifties of the twentieth century, we spoke of “a Renaissance-Rousseau, defined by Kant as the Newton of morality and by the poet H. Heine as the revolutionary head of which Robespierre was not the executing hand” (in Reale and Antiseri, 2011, p 420).

## The Social Contract: Model of Societies

Jean Jacques Rousseau drafted the *Social Contract* with the intention of setting out the foundations of the state of society and political author-

ity. This work is “an extract from a more extensive political work that J. Rousseau had produced; the intention is to contribute to the political establishment of the true principles of political law and to the foundations of the State” (Esquirol, 2001, p.141). Family is an important society, considered by this thinker, according to the translation of Alingue (1996) “the oldest of all societies, and the only natural one (...) The family is the first model of political societies, the leader represents the father and the people represent the children” (p.5), which allows us to recognize that the educating role of the family and school is influenced by sociological, psychological, physiological and physical factors, which coerce the possibility of transcending before the determinist postulates, according to Ramón Lucas (in Esquirol, 171). For Rousseau, family, the fundamental nucleus of the society, is in a more extensive community of tripartite nature, that is to say:

- *The family: parents and children.* Conformed as the first community and the first model of society, where parents foster mutual help and strive to educate their children (Book I, Chapter II, page 5).
- *Citizens: particularly associated, is a group of families.* Build upon each family nucleus found in the city (Book II, Chapter VI, page 33).
- *Of the people:* where the sovereign and the families are guarantors of the welfare and the education of the people, which can be made free when it is subjected to barbarism but not when social elasticity has been worn down (Book II, Chapter VIII, page 40).

A look at the values proclaimed by the author is concerning as it relates to: The ways to overcome personal difficulties, since according to found texts, Rousseau suffered abuse when he was a notary apprentice, and these were certainly not the only adversities; the determination to go to France, where he not only overcame traumas but also advanced, through self-teaching, his formation and political determination; marriage with a person with fewer cognitive and economic resources, with whom he defined education for the children; and dissent regarding the choices, positions and political decisions of his enlightened friends. It is necessary to ask why there are those who do not overcome the difficulties faced in different moments of their lives? How to reconcile hostile social environments with individual determinations of emancipation? What

adversities scar teachers so as not to move towards flexible proposals in relation to their students?

Another view in terms of values is to interact with mistreated, abused and violated people in different dimensions and aspects of their lives: How to combine the responsibility of the family in terms of education with access to the means, tools and environments that also educate? Has the object of education changed, there has always been a lack of clarity in that respect, or is the practice lacking an object? This is a panorama of expectation, given the recurrence of the violation of the rights of people amidst social and cultural heterogeneities. In addition to the family and the school, what are politics and how do they take place in family configurations different from the one pointed out by Rousseau?

It is necessary to think carefully when dealing with citizens and people, geographies are important but human diversity has no equal nor price. What happens to groups of people grouped, socially stigmatized and discriminated against? Whose responsible for their political education, their citizen participation and their dignified life?

The above questions deal with circumstances in the macro, meso and micro levels of society. In the macro, it confirms a social state in which the absence of participation of the people as sovereign gives way to injustice and lack of equity. Laws and regulations are accomplishments and legal achievements in terms of human rights in general, however, promulgating them in the coexistence agreements of different institutions of society is far from compliance, experience, protection and guarantees.

The meso scenario displayed at school is the updated image of illustration offered to people as a fundamental part of each state, “whose citizens are particularly associated and participate in sovereign authority” (Alingue, 1996, p. 71). Teachers become the administrators of knowledge with the aim of providing the people with an integral education and training, allowing reason, affection and emotion to serve the progress of the people. But, why should we talk about affection and emotion when the Enlightenment favored reason?

In summary, there are some answers to the previous question: Reason did not solve the dilemmas and problems of the time just as it doesn’t solve them today; the problems may not have a solution, but when they are subjected to reason they may not be as serious as they appear or it may be able to deal with them differently. Affective and emotional connections are important to achieve the objectives of teaching; through connections, students and teachers are linked to each other and to daily



situations that can be resolved through academic knowledge, because both teachers and students are members of society.

Therefore, it is convenient to analyze the classroom as a micro setting, an organization where innumerable experiences converge, because such a meeting raises the challenge of being faced with multiple human, cultural and social singularities, which are unforeseen and unforeseeable during the formation process. There, the students lead the learning without releasing the teacher of their co-responsibility and commitment in the dynamics of the group. So, what about a teacher who continually reflects upon the capacities and needs of his being when he interacts with the people he's in charge of? What theoretical and methodological features would support an expanded and consolidated political and citizen education in the social environment?

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A political formation that enlightens the sovereign to ensure the full permanence of the social contract<sup>7</sup> at the service of political will and general interests is inexcusable, as Rousseau would say in his first book of the *Social Contract*: “to find a form of association that will defend and protect, with force, the integrity and property of each associate, and so that each individual, along with everyone else, obeys only himself and remains as free as before” (in Alingue 1996, 21).

Currently, considering knowledge as proposed by Rousseau would imply that teachers, among other tensions, would have to: denounce ethical, aesthetic and political conditions that affect the formation and exercise of citizenship; build a critical stance to participate in the training process rather than just complying with educational legislation; reflect on the formation of and along with others to consolidate an attitudinal, cognitive and disciplinary foundation; act to display contributing qualities in the transformation of lived situations; provide opportunities for each person to be themselves and deploy their capabilities during interactions; be willing to learn during the practice of teaching; teach and foster the learning process as a mechanism of continuous openness to the interests of others; involve students in social processes as a way of learning in life and for life; encourage the exploration of other worlds from particular dreams and diverse cultural circumstances.

When a variety of interests and needs meet without reaching consensus on hierarchies, the range of social, academic and personal preferences tends to yield to coercion, which is enough to detract from voluntary association. This is a phenomenon with a tendency to become sharper when the teacher imposes his role over the presence of others; controversies arise here by ignoring them, establishing false symmetries,

abandoning their responsibilities, or accentuating the repetition of responses. Having said that, in coherence with the current Colombian dynamics of the educational legislation, of the interests and the potentialities of the students, and in line with the thinking of Geneva, it is necessary to make the classrooms a sovereign, which implies surpassing what is written, and assume attitudes and behaviors associated with:

- The role of the one who teaches and the one who learns: to recognize the capacities in each one and to display their potentialities. This is a contradiction when one claims to emphasize the contents of different disciplines, because whoever is in each role ends up repeating what others have formulated. It is not a question of abandoning the content established in the formalities of the school system or of adjusting them only to specific contexts, but rather of specifying their relevance for the people, the communities in their contexts, and their requirements.
- Looking at Rousseau as a pedagogue when he puts the child at the center of the processes is an invitation to recognize others as vital beings, to teach them to live, to cultivate self-confrontation, and to interact and participate in social life.
- Recognize the interest in relationships, accept that people's attention is focused on what captures their interest, but that interest requires conditions for its deployment and to determine its possible scope. The person is important in and of itself. It is different to serve and attend someone than to go after what they can provide or supply, especially if those supplies do not obey their interest but to outside forces.
- The teacher is called to surpass the role of an administrator in education, as shown by the standardized language-based skills. It is essential to make teaching methodologies more flexible in order to eliminate distances, or at least attenuate them, in relation to the basic planning that supports the training proposals as well as the organization and structure of the curricula. It is necessary to question the contents of one period as it related to another, what they problematize? Whose problem is it? How is it recognized that it is indeed a problem, from what perspective and for what purpose? An ethical and political principle underlies the answers to these questions.
- The formative proposal covers the resources without trying to reify people or market them. It is not a question of discard-





ing, ignoring or denying situations in which participation is involved, but rather of distinguishing the individual role and the degree of identification with educational proposals, regardless of the level and the educational cycle being referred. From Rousseau's ideas, the following elements should be highlighted:

- The economic and material resources to achieve objectives but, above all, the tools to conquer oneself through reflection, interrogation, confrontation and the explicitness of interests in a private and public way.
- The propitiation of cognitive conditions -internal- as well as economic ones -external- based on the flexibility of methodologies during the contact with people.
- What is done within the classroom can transform what is outside the classroom, as long as it tends to recognize the individualities and work in others for their voluntary convergence. It is necessary to emphasize the person and his life as an indispensable element to exercise the general will to do this, to work for an explicit interest through a syntony of wills that allows transforming the educational environments into proposals for participation, equity and social justice.

## The State of Nature

In Book I, when discussing the state of nature, the philosopher proposes two circumstances by which evil was introduced into the world and the way in which circumstances contributed to render the human being evil in the very act of socialization, these are: the introduction of property, wealth and luxury, favoring the right of the strongest, inequality and the institution of laws, and by the invention of two arts: metallurgy and agriculture. According to him, these circumstances provoked the advent of a great revolution, causing work to begin imposing itself as a necessity and, at the same time, as a division of tasks.

The valuation of the circumstances indicated by the thinker leads to recognize how, when faced with the perpetuity of the first, one does not react, as proven by the number of people in precarious street situations, stripped of all their dimensions and without decent living conditions; communities lacking basic services, cornered and isolated from other contexts due to the lack of investment. In the meantime, private property is concentrated in less people, and the application of law usually

damages or benefits the people it is applied to. What would Rousseau say in the face of this kind of conditions that are clearly against sovereignty?

In the school, the state of nature is updated from the natural tendency to explore, inquire and know in a way proportional to the intellectual capacity of the people, their cognitive processes and the conditions of their life cycle; at the same time, their development and progress are related to family environments, as well as social, economic and cultural circumstances. In this sense, it is possible to seek the recovery of the natural state of people with regard to training in citizenship from external and internal circumstances.

Among the *external circumstances* are the public policies of education as well as regulation, budgeting and supervision so that everything goes as planned, thus, its implementation does not depend on the current government, and demands to articulate a legislative route as part of the obtained conquests. This clothes the people, who, by assuming the legislation by general will, denounce what is in not appropriate; another path is to exercise the virtues and political principles during the government, because the Sovereign was the elector and because he is part of the citizenship.

To materialize what Rousseau thought would require analyzing and implementing alternatives so that the dispersion of the general will or the will of the sovereign does not succumb to interests that are opposed to the humanist and political principles of the community, but that the latter prevail in the fulfillment of the decisions, pacts and actions to be undertaken with a citizen vision of participation in government.

*Internal circumstances* affect the motivation, projection and ability of each individual to choose for himself. But what does an individual choose or how do they get it done? The diversity of elements that complicate a possible answer to these circumstances requires us to consider: The importance of emphasizing satisfiers of needs that make the balance of dimensions and spheres of human life possible; as well as the deployment and expression of capabilities, participating and being in society; and the provision of the classroom as a workshop and a space of opportunities for the teacher to promote the development and strengthening of the potentialities and strengths of the students, without losing sight of the integral formation. For Rousseau, the only passion born with man is the love of himself, since all the vices that are imputed to the human heart are not natural to him. This position that can be updated considering that the principle of all morality is that man is naturally good (in Reale and Antiseri, 2011).

The goodness of people is taught throughout life, and the school is the space to do it; there, the student shares with classmates, teachers and other agents. For our philosopher, however, this situation could contain the chains that make man evil by being part of an environment in which there is indifference, selfishness, petulance and competition, among others. It is necessary for the teacher to teach conviction so that the student learns in freedom.

## Tensions in Education

The *Social Contract* inspires the discussion of the tensions shared below, common in the school management -in administrative, academic, pedagogic and communal terms- of institutions of basic education -from pre-school to ninth degree- in Colombia. This country directs education through the Ministry of National Education (MEN), an entity that differentiates the public sector from the private sector. However, each of these sectors and the responsibility of the government lead to several question: Why and for what purpose should we consider the public and private sector in education? Who is responsible for ensuring the quality of education? Who functions as a government in decisions regarding education and what is its link to the state? In the context of this country, the public-private classification entails, among other pulls, the following:

- The link between education, educable person, and purpose. Education takes place in all niches and scenarios of human relation and interaction according to rules of the society and culture where it takes place; it is expressed through parenting -inculcation of habits, values, ways of communicating and patterns of behavior transmitted from generation to generation, etc.- to access and use technological artifacts present in that given culture, as well as conforming with historical transformations. Even so, the term education often refers to schooling, in which natural settings are changed by ready-made spaces conducive to standardization, control, regulation, among others.
- The marrow of the educable person is the development and qualification of oneself during life. Here, according to the culture of the West, it is important that, before birth and during life, the conditions for: meeting needs, deploying dimensions, establishing and managing affective and emotional bonds, dealing with others in a dignified, equitable and just manner, and

being co-responsible for the harmonious relationship with nature are met. But is the school the sole authority responsible for establishing these conditions? What is expected of the school when a comprehensive education is asked from it? Why understand education, educability, etc., through some predominant definitions while denying the valid, viable and pertinent for peoples who think differently? What political and virtue gaps underlie the way education is dealt with? It is not a question of going against what has been taught, but of promoting a lively and vital school, open to the needs of the communities, which instead of accepting without reflection what is instituted, mobilizes and promotes movements to discuss, analyze, agree, propose and process what communities need for their development to the government. A school that works on political formation and exercises it; that is socially recognized by their virtuous collegiate bodies; that by harnessing its destiny exercises sovereignty, and that thinks and acts for the common good. An education that does not benefit only the minorities but turns to the masses so that, from each individual and through the community, it encourages reflection and reasoning, and the sharing and multiplication of scientific knowledge and techniques as an expression of educability. In turn, taking distance from what Ortega y Gasset stated about the masses, so that each and every one deploys some specific capacity for the service and benefit of all. Rousseau's (1999) posture, stated in the third chapter of Book One, gives some hope: The strongest is never strong enough to always be the master or lord, unless he transforms his force into law and obedience into duty. Hence the law of the strongest, taken ironically in appearance and actually established in principle (p.7).

- Finally, in the public and private sectors the same aims of the General Law of Education are pursued, the same areas of management are developed and the same procedures and laboratories that define by measurement the quality of the provided service are implemented, however, it is important to emphasize the main participants with some of their functions and performance indicators in each one of the steps.

*Administrative:* In the public sector, the Rector is responsible for the management of the institution, promotes the participation of col-

legiate bodies, chairs the Board of Directors and with it, makes decisions that define the institution's directions in line with the guidelines of the MEN. Its influence in the selection of the profiles of teachers, support staff, general services and care in the school restaurant, varies according to the recognition he has before the authorities. It is the leading and visible head of all processes, it is up to him to watch and care for the equipment that arrives at the institution, to handle the budgeting according to the assignment, as well as to participate in the processes, trainings and quality indicators inherent to the position. He may count with a team of highly qualified personnel.

The private sector encompasses institutions of religious, lay, co-operative, business and productive communities; there is often talk of a Legal Representative when it is necessary to answer for the economy before the organization on which the educational institution depends, in other cases the Representative and the Rector are the same person, and assume the entire responsibility in regards to the destiny of the institution and, just as in the public sector, decisions are before the Board of Directors. It is the highest decision-making authority in terms of handling the staff that serves the different departments; as the leading and visible head of all processes: he manages, administers and ensures the proper use of resources and budget, which depends highly on the qualifications of the staff to be hired. Depending on the positioning and solvency of the institution, he can count on a team of professionals specialized in different processes regarding the management areas.

*Academic:* in both sectors, there is the position of Academic Coordinator, who leads the teaching processes of teachers; guides the training proposals and strategies to promote student learning, the assessment and promotion of students, and is in charge of the pedagogical endeavors, the development of plans, and the training and updating of the teachers. Although the law proclaims institutional autonomy, in both sectors this position meets the same parameters, a situation that threatens inalienable sovereignty, since "If, then, the people promise to simply obey, they lose their status as such and dissolve by the same act: from the moment he has an owner, the sovereign disappears and the body is destroyed" (Book II, Chapter I, page 23).

Articulating the interests of those who make up educational institutions with the guidelines of the MEN would contribute to the relevance of educational proposals for people, communities and localities, however, as long as the response to standardization prevails, these interests are di-

luted. Likewise, when the community, as a mass, seeks to satisfy its interests, the intentions of pertinence and sovereignty succumb.

*Pedagogical:* in the public and private sectors, the teacher's work is directed and supervised by academic coordination, often tending to meet the standards of the school year and the respective period. When it is linked to the public sector, splitting the contents and gathering evidence allows for the possibility of moving from one salary scale to another when evaluated. Although salary recategorization does not occur in the private sector, just as the previous sector, it tends to address academic content during schooling, not focusing on the students, which affects individual reasoning, understanding and performance. The same situation arises with the guidelines for citizenship training, which assigned to teachers who, in a group or alone, formulate and develop projects in these subjects and do not necessarily guarantee transversality with the different areas of knowledge.

*Communal:* also known as projection, it promotes the participation of parents in the activities programmed by the educational institution, this may be specific to them, relate to the processes in which their children are involved, relate to institutional and communal integration, or regard economic purposes, depending on the type of institution and its solvency. At the same time, it invites both sectors of education to expand and consolidate their presence in the sphere of action, establishing alliances and networks while managing projects and resources. Most of the time, the primary ties are woven and developed by teachers, who can count on the support from other people within the institution, and other times led by the Rector.

In the official sector, it is an advantage for managers and teachers to receive a salary and have access to benefits during the school year, however, they do not choose a health service provider and are all part of the same one in an inconsistent manner and without this being synonymous with timely and satisfactory care. In the private sector, the contractual relationship is defined by periods of one year or less, the staff can choose the entity providing the service, but a dignified life changes according to the economic level and the incentives given by the institution. It is not intended to state that some health service providers are better than others, but to note that the right to choose is denied, which is synonymous with the denial of a freedom. According to Rousseau:

This common freedom is a consequence of human nature. Its prime law is to ensure its own conservation, its primary concern is to oneself. After arriving to the age of reason, and being the only judge of adequate

means to preserve oneself, one becomes, consequently, the master of oneself (p.5).

In both sectors, we see the transformation of education as a right to education as a service, to its commercialization, contrary to Rousseau's statement, alluding to the fact that the trade that should be taught to the child was to live, not to manufacture him as a product for any given profession. This situation is exacerbated when there are professionals not trained in pedagogy, and when a business is made out of education, a business in which a service is sold, instead of it being a right.

From a democratic perspective, the teacher guides, accompanies and supports the links established by students with the ideals of a free, responsible and sovereign formation, as well as with the contents. This is why it is important that each student observes, recognizes, exalts and values human and cultural diversities, since just as the sovereign manages and administers all wills, the teacher is sovereign when it fosters and promotes sovereignty in the classroom, when it generates spaces accountability, meaningful learning, participation and democracy; when he mediates and defends spaces of freedom, equity and justice between and with those who are under its responsibility.

To close this section, a discussion regarding education of the public and the official sector is encouraged; recognizing that, on both sides, the teacher is a key figure, and is not only a subject of knowledge but also political and public agent.

## Conclusions

The *Social Contract* has allowed to reflect upon concepts associated with political formation, the general will and the sovereign, in connection with societal situations and education in the Colombian context. It has made it possible to identify the importance of the principles of politics and virtue in the formation of leaders and, in turn, has led to identify needs in terms of citizen and integral training. On the other hand, the distances and vicissitudes, as well as the challenges and the possibilities with respect to the ideas posed by J. J. Rousseau, allow for the possibility of reflection, to denounce, to organize, to act and to contribute to the transformations that the country requires.

The general will is a reflection of both social and individual constitutions, challenged by the free exposure of thoughts and interests as a condition to allow for explicit intentions towards the common good,

which implies that each person within the social organizations, micro, meso and macro, must establish pacts and watch over them in pursuit of freedom, formation and sovereignty. At the same time, actions would be promoted by a state of nature centered on the capacities and potential of participants, which is necessary to promote transformations in the nation.

The freedom of each individual, in terms of being able to choose what is good for the community, does not imply giving up interests, but makes particular intentions clear to others; in this way, he does not deceive himself or becomes a slave, since his freedom will allow him to be consistent with his faculties, pursuits and social covenants.

Will it be up to education to update Rousseau's position, get rid of the current stance, or pose a different stance? Upgrading, to be understood as bringing the past into the present, helps to recognize unresolved actions in education, and may not be immediately resolved. At the same time, it identifies obstacles that may arise during the journey to achieve this objective.

Responsibility and freedom as a means and as an end, together with participation, visibility, and criteria such as respect, honesty and critical reflection, among others, are essential features for education to form and consolidate a political stance where the individual is not a subject, a slave, or a promoter of tyranny, but an agent that values mutual aid, based on the recognition of interests beneficial to the community.



## Notes

- 1 In addition to the above, Cruz Prados emphasizes the role of political philosophy in political formation, since in practical life there are discussions about political issues in which debaters base their arguments on practical life, which are expected to delve into critical and rational reflection.
- 2 According to Ortega y Gasset, the satisfied young man possesses a psychological structure that can be described as a radical and native notion that life is easy, without tragic limitations imposed by suffering and lack of means. Installed in this comfortable ingenuity, he has a permanent sense of self-sufficiency, satisfaction, domination and triumph, because life has treated him well and for him, everything has been provided. It closes any confrontation or criticism, circumstances that allow for a permanent state of inner contentment and unconsciousness, refusing to listen to anyone who contradicts him.
- 3 Rousseau states that while many assembled men consider themselves to be one body, they have only one will which refers to common conservation and general welfare. The general will works in favor of the whole community, thus creating a perfect social union whose expression and guiding principle is the general will.

- 4 It is possible to affirm that the sanguine, affective and economic bonds, among others, which condition the behaviors of children within the family and other social scenarios, are currently weakened due to the coexistence of dynamics promoting social groupings whose interests are related but not necessarily permanent, do not allow for meaningful rooting, and often share fashions, attractions to infrastructure and shows, diets and lifestyles.
- 5 This thinker was against the enlightened, but not against the Enlightenment; he himself was an enlightened individual, and intelligent interpreter and advocate who was against iusnaturalistic people, but not against iusnaturalism.
- 6 Iusnaturalism is to be understood as the natural right, given to humans by nature itself, because of the fact that they are humans.
- 7 This is not the title of the text, but the covenant or agreement within a community.

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# EDUCATION AS SOCIAL PRACTICE: THE QUESTION OF THE OTHER AND THEIR RECOGNITION

## Educación como práctica social: la cuestión del otro y su reconocimiento

DARWIN JOAQUI ROBLES\*

Universidad de San Buenaventura/Bogotá-Colombia

daryjoaqui@hotmail.com

Orcid Code: <http://orcid.org/0000-0002-4833-7652>

DORYS NOEMY ORTIZ GRANJA\*\*

Pontificia Universidad Católica del Ecuador/Quito-Ecuador

dortiz107@puce.edu.ec

Orcid Code: <http://orcid.org/000-0003-0617-0361>

### Abstract

This article addresses the issue of education as a social practice in which it is important to consider the question of the other and their recognition. The two themes are important due to the increasing problems of bullying in schools, indicating a failure in the recognition of the other due, in large part, to the impact of the use of virtual reality, where ideas are transmitted as messages directed to a community without a face and which remains anonymous in social networks. The reflection is done in an analytical way. It is based on the ideas of Levinas and Ricoeur and is enriched by the contributions of other various authors. The text is organized around two key axes: the other and recognition, which begins with an analysis of the question of otherness, by the opposition I - other, which is resolved in a synthesis in which the I integrates aspects of other, processing that is carried out thanks to the perception and consciousness, and that is found in the primary relationship of mother with her son. Then addresses the issue of recognition from three sources: the love, the legal and social esteem; during all the work made reflections and analogies with regard to education. Finally, several conclusions regarding education, both in Colombia and in Ecuador which is more oriented towards the formal aspects rather than the more human aspects are introduced.

### Keywords

Other, recognition, Lévinas, Ricoeur.

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\* Bachelor of Philosophy, Master's Degree in Latin American Philosophy at Universidad San Buenaventura, Bogotá, Colombia; teacher at the Colegio El Carmelo de Bogotá.

\*\* Clinical Psychologist, systemic family therapist, lecturer at the Pontifical Catholic University of Ecuador, Quito-Ecuador.

### Resumen

El presente artículo aborda la cuestión de la educación como práctica social en la que es importante considerar la cuestión del otro y de su reconocimiento. Los dos temas son importantes debido al aumento de problemas de acoso escolar en las instituciones educativas, que señalan una falla en el reconocimiento al otro debido, en gran parte, al impacto del uso de la realidad virtual, con la que las ideas se transmiten como mensajes dirigidos a una comunidad sin rostro y que permanece anónima en las redes sociales. La reflexión se realiza de manera analítica; se apoya en las ideas de Lévinas y Ricoeur y se enriquece con los aportes de otros autores diversos. El texto se organiza alrededor de dos ejes esenciales: el otro y el reconocimiento, para lo cual, inicia con un análisis de la cuestión de la alteridad, mediante la oposición yo-otro, que se resuelve en una síntesis en la que el yo integra aspectos del otro, proceso que se realiza gracias a la percepción y la conciencia y que se funda en la relación primaria de la madre con su hijo. Luego se aborda el tema del reconocimiento a partir de tres fuentes: el amor, el jurídico y la estima social; durante todo el trabajo se realicen reflexiones y analogías con respecto a la educación. Finalmente, se introducen varias conclusiones respecto a la educación, tanto en Colombia como en Ecuador que está más orientada hacia los aspectos formales en lugar de hacia los aspectos más humanos.

### Palabras claves

Otro, reconocimiento, Lévinas, Ricoeur.

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## Introduction

This article addresses the issue of education as a social practice but addresses the question of the other and its recognition in more detail, considering them as central elements of a relevant educational practice. In order to carry out the task, the contributions of Lévinas and Ricoeur are essentially used, which are enriched and expanded with the ideas and proposals of other authors.

The aim is to re-think the issue of the other in education and the importance of its recognition as such to favor the learning-teaching process. This issue is very important since in recent years the level of bullying situations that have generated conflict at the individual, family and social level has had a profound impact on the emotional and social development of students. A person subjected to a situation of harassment faces a total lack of recognition towards his quality of individual with its limits and its valuable resources; as a consequence, may present psychological affections such as depression, isolation and even low academic performance. In addition, it is known that the harasser has a profile, whose main characteristic is the lack of empathy and recognition to others, so it makes them victims of its power.

To the extent that this problem is more and more frequent in the school environment, it is important to reflect on the recognition of the other, whose face is frequently found in classrooms, where the capacity

to realize the conditions of each student and to accept them as they are manifested is important.

Due to these considerations, this topic is relevant since the levels of alterity are diminishing as each person is increasingly abstracted from the context in which he/she lives and is limited to having interactions through electronic means; which leads to live realities that are virtual but do not put them in front of the other with their conditions and limitations.

With this reflection it is argued and tried to sustain the idea that it requires the development of the ability to recognize the other, which passes for the clear conscience on the own identity and the perception of the other in its quality of such.

The reflection is carried out analytically by expanding the ideas and arguments from two essential axes: the other, its recognition and the implications for education, lines in which the text is organized. The article ends with certain conclusions regarding the discussed topics.



## From Self to Other: the concept of alterity and the principle of individuation

An individual materially participates of the same species that includes the other human beings but, formally, is unique, indivisible and unrepeatable; with what can be said that the possibility of speaking of a self but also of a different one formally to oneself exists *per se*.

From this idea, it is pertinent and appropriate to relate these elements to the term of Alterity proposed by Lévinas, understood as the presence of the other in the self: "Otherness is the idea of the Infinite in the Self, the otherness is expressed in the relation between the Infinite and the Self; this relationship is metaphysical, because it is beyond anything beyond conceptual" (Quesada, 2011, p.1).

Understanding of otherness; that is to say of the relation self-other, is related to the principle of individuation, since each "I" becomes a "self" thanks to this relation. According to Pérez-Estévez this principle is understood as "the impossibility of division into an individual; it is not possible to formally consider the repetition of the latter, since it would cease to be one and therefore individual (*Individuum materiale non potest dividi in plura eiusdem naturae*)" (Pérez-Estévez, 1996, pp. 783-784). Consequently, it can also be considered that this is where the premium is not the equality or similarity but the difference.

Thus the principle of individuation can mean, starting from Scotus, a certain personal independence, understood as that state which the individual can obtain *per se*, in his existential and itinerant state; it is a unique, unrepeatable, absolutely irreplaceable existence from which the dignity of the individual is derived; cannot be interpreted as autism but as a condition of the possibility of any authentic relation of equality, since: "Being an individual implies to be, as an individual, radically different, different and formally different from other individuals of the same species, although simultaneously be identical, as belonging to the same species" (Pérez-Estévez, 1996, page 784).

The Other happens *per se*, is shown, is visible but is not an self that is measured by means of the approach, but is absolutely different and its own happening does not depend on one; that is, the Other does not appear because an I decides or determines it; appears as individual and indivisible, as "presence in us. Presence that necessarily means to exist, and to exist separately" (Quesada, 2011, p.394). That Other is what responds to that which one is not, to that which is prior to oneself and thanks to which, a person is who he is; that is, the other constitutes it in such a way that, if its existence is denied, the existence of oneself is denied.

From these reflections, we can also consider the differences between the principle of individuation of Scotus and the concept of alterity in Lévinas, because for Scotus the Principle of Individuation is explained from an ontological origin, i.e. preexisting to any general conception with tendency towards universalism. What matters is the Self in the first instance. One could speak of other "I's" but not as a priority: "Duns Scotus is going to consider the ontological origin of individuality" (Pérez-Estévez, 1996, page 783).

This principle lies in determining why the importance of clarifying the indivisibility of the Self, while for Lévinas the importance is ethical rather than ontological. Alterity (in mutual belonging to the Self) is not of a purely ontological character but has an ethical instinctive. "The relationship between the Infinite (Other) and the Self (I) is an ethical relationship..." (Quesada, 2011, p.395). While it is clear that the two authors are in both fields (both ontological and ethical) they differ in the primacy of the same when speaking of the Self as of the Other, implicitly or explicitly.

Considering these principles of alterity and individuation, it is possible to think of some implications for education.

## The question of the other and its implications in education

The other is a concrete fact, has a specific and particular existence; is not an imaginary or abstract entity, the product of some feverish disquisition, of a sleep-walking philosopher. Lévinas recognizes that “the Cartesian ontology... conceives the Same as a totality that integrates any Other and this suppresses transcendence” (Lévinas, 2008, p.170). So it is that the self and the other constitute an indivisible unity, how is this possible?

It is not a physical unit since each person has certain biological peculiarities that are his own; if one thinks even genetically, each human being is unique, perhaps sharing a certain level of inherited traits with other humans, even with other species, but even so, there are no two equal beings in the world. Rather, it is an integration process, as explained below.

The human being “is in the world and is in the known world” (Merleau-Ponty, 1994, p.11), since “reality is a solid tissue” (Merleau-Ponty, 1994, p.10) so that the perception of oneself and of the other and of the world around is not limited to a synthesis at the level of judgments or acts; is full of changes and variations that are situated in the world and are distinguished from dreams and imagination, thanks to the activity of consciousness, necessary to perceive the other and then recognize it.

This process begins with the perception, psychological process by which each person receives the impressions of the world, of other beings and things and of himself and organizes them in his mind (Gross, 2012), for which consciousness is necessary. Following Lévinas, then, it can be affirmed that “to have consciousness is to be in relation to what is” (Lévinas 1977, 183); is to have the ability to assume (oneself) to be in the world, maintain a relationship with the other and recognize it as such.

The thinker and philosopher Merleau-Ponty (1994) starts from the idea that “All consciousness is consciousness of something” (p.17), which was already evidenced by Kant when he affirmed: “the inner perception is impossible without external perception; that the world, as a connection of phenomena, anticipates the consciousness of my unity, is for me the means of realizing myself as consciousness” (Merleau-Ponty 1994: 17).

This consciousness accedes to the other through the perception that one has of it, considers it in its facticity; however, we must consider that there are differences between the others, depending on whether they are objects or people who, in turn, also have a conscience. Thus, a relationship is established that implies a mutual awareness on two levels: of itself as an individual being, and of the other as different from oneself.

Then, between the other and oneself builds a relationship that can be maintained without there being any nexus between both (Lévinas, 2008). However, this does not happen in education, as will be seen later, since, in the educational process, teachers and students necessarily have a relationship with the people around them, from which they achieve a perception of their conditions, both personally and at the level of others.

In this way, it is possible to perceive the other and try to understand it in its particular form of existence, with its own and individual characteristics. The process of capturing these characteristics has received the name of phenomenological reduction that contributes to reach a transcendental consciousness “before which the world would unfold in an absolute transparency, moved out of a series of apperceptions that the philosopher would have as mission reconstitute from the result of the same” (Merleau-Ponty, 1994, p.11).

Therefore, to understand the dynamics between the self and the other requires the existence of a vision in three levels (Merleau-Ponty, 1994): of oneself, of the other and of the others about oneself. These three levels of experience are only possible when each person recognizes that he experiences his own existence in himself before others. Each person is another that cannot be reduced to a simple perception. Its essence is irreducible and belongs to itself, since it only captures that which is within the reach of one's own conscience and that which the other allows to transcend, which is why “one must think of the heteronomy of the Other in the Same, where the Other does not dominate the Same but awakens and disillusioned” (Lévinas, 2008, p 171).

Thus, each person is partly defined by the other individuals around it, since both perceive the objects and the individuals around and, at the same time, each impels that the self perceives certain things and is aware of them, due to their particular characteristics of form, color, size and constitution (Morris & Maisto, 2010). This is a continuous process of interaction, which also manifests itself in education: a teacher has a certain image about his students and thereby highlights some features and discredits others; similar situation occurs with students.

Each one constructs like this, a representation that arises of the perception that one has of the other one but that is constructed by oneself. In this situation, the self is not opposed to the Other, rather it integrates it as a constituent part of itself (Lévinas, 1977); consequently, the other is not a relative otherness since it exists and has its own characteristics that are susceptible of being perceived, but rather, the self-other

counter-position is solved in a synthesis, in which the other is integrated in the yes articulated and harmonious (Guidano, 1999).

Linking this idea to education, in the process of teacher-student interaction, both integrate traits or deny others that help them to constitute their professional identity, with which the other is perceived as being-in-the-world:

... As a generator of a dimension of irreducible and unique reality, which involves accepting and questioning about the world of the other. And it is in this process of putting oneself in the place of the self of the other, by which I maintain in myself the pretensions of the other as a call of an interiority that demands to be understood, that I question myself, my ordinary order, my way of living and feeling (Ponce, 2005, psr).

This leads to the consideration proposed by Lévinas in relation to the other, whose best expression, in a way that surpasses the other in me, is called Face (Sudar, 1981) and is represented by the poor, the widow, the orphan and the foreigner, as paradigmatic examples. In all these cases, their recognition implies admitting their right to life. "It is only possible to encounter and recognize the transcendent, through and through the face of the other" (Sudar 1981, 95).

According to Navarro (2008, p. 181), only the linguistic conception of Lévinas and, in particular, the term "expression" provides the keys to approaching the "face" question, since it is thanks to the "expression" that each person presents itself; an expressionless face prevents the approach and consequently denies access to the other; an expressive face, instead facilitates rapprochement and interaction; this can already be perceived from the earliest childhood in the relationship between the baby and his mother, since it is through the face and its expressions that the child accedes to the maternal world and vice versa; without expressions, the world would be empty of meaning and emotions.

This exchange also happens in the educational meeting in which the face of teachers, as well as that of students shows much more than what words express. The educational meeting not only requires content and subjects to study, but also demands an understanding of what faces show: their yearnings and dreams as well as their anguish and fears.

All these aspects are shown in the "expression" which, according to Lévinas, allows us to conceive the "face" as a first approximation to language, since it is essentially dialogic, facilitates the exchange and communication between people, so " it is not only that the presence of the

other guarantees the possibility of all communication, but also marks its beginning “(Navarro, 2008, 181).

The face is the first contact that one person has with another and, consequently, represents a significant pole opposite to the self. Thus, the teacher comes into contact, in the first instance with a series of faces that are gradually emerging and demarcating in their individuality and particularity.

Just as the presence of the human face contributes to the baby’s realization that there is someone beyond himself (Papalia, Wendkos, & Duskin, 2005), so the self (the baby in the example) accesses his identity when he becomes aware that he is different from that face he perceives and, at the same moment, he realizes the otherness, when he perceives a face different from his own which also has a certain degree of expressiveness; exchange that generates a new logic, completely different: “The relation of alterity starts from the capacity of the” face “; from the mere presence of the other, to question the powers and authority of the ego consciousness” (Navarro, 2008, p. 183).

The face expresses the presence of the other and is the first element through which contact with him is made. It is a Gestalt signal, consisting essentially of a triangle: forehead, eyes and nose that constitute the most primitive source of information for the newborn (Spitz, 1972). The face, initially expressive in gestures and looks, can also articulate verbal language which constitutes a second level of expression that can support or refute what was initially transmitted in the face.

According to Spitz (1972) during the first six months of life the child is in a state of kinship reception, which is affirmed as the months pass in a particular form of perception that generates profound and global responses. This is a “nonverbal, non-directed, expressive communication” (Spitz, 1972, p. 41), which is the model and basis on which future expressions and recognitions of the face and of the other are developed and constructed, including those that appear between teachers and students.

This is why the self-other relationship is considered to be asymmetrical and diachronic: asymmetric since the faces express different elements that can be harmonized but can also disturb each other; and diachronic since there is a time interval between one face and the other (Sudar, 1981, p. 99): even when the baby’s face coincides with that of his mother, at the present time; however, the her face existed previously.

In this process, time is of the utmost importance because when it is considered in the relation between one and the other “transcendence arises from responsibility towards the neighbor in the proximity of others” (Lévinas, 2008, p. 169). Consequently, the self-encounter facilitates

recognition and alterity, and at the same time the self-separation favors differentiation and transcendence, since to separate is to transcend.

Thanks to the personal awareness that each person has of himself, he can get in touch with the Other; however, the construction and consolidation of one's identity is prior to this encounter (Feldman, 2007):

We take our destiny into our hands, we become responsible for our history through reflection, but also through a decision in which we commit our life; and in both cases it is a violent act that takes place in practice (Merleau-Ponty, 1994, p.20).

However, personal identity is affected by the relationship I/other in which history is constructed, in which, every word and gesture; that is, all expressions of human faces, have a meaning and express certain position. Thus, in education, the important challenge is to assume the different perspectives proposed by human faces, to the very axis of existential meaning or what Husserl has called a "genesis of meaning": "Being in the world we are doomed to meaning; and we cannot do anything, we cannot say anything that does not take a name in history" (Merleau-Ponty 1994: 19).

In order to reach this meaning, it requires recognition of the other, as it is expressed in the face that is perceived, as well as recognition of oneself and what that face tells one's self.

The implications in education of what has been expressed in the previous paragraphs are outlined below.

### *Implications for education*

Both the teacher and the students are a concrete reality, they have their own positive characteristics and also their limitations and, during the educational process, they come into relationship, so that their presence affects and is affected by what others manifest or the form in which they behave.

Both teachers and students have diverse perceptions of themselves, of others in the interaction and of the process that has brought them together. Their particular perception is shaped by the nuances and experiences that each one has had throughout its life cycle and that are put into play during the daily encounter in the class hours.

In the same way, both teachers and students have a more or less clear, more or less developed the awareness of the implications of the process and the encounter for themselves and for others. This awareness

contributes to each person contributing a part of himself to the process, but also reserves certain aspects that he may consider personal, private or unnecessary to manifest in the encounter.

This awareness is revealed in the greater or lesser knowledge that each participant has of himself, the people around him and the process that has gathered them. All these elements will have a decisive influence on the construction of the professional identity - in the case of the students - or the reinforcement of certain features of the identity - in the case of the teacher. Reason why, you can not deny the influence that these traits and the awareness that they have of them, about the process that brings together teachers and students in classrooms.

It is a set of essences that maintain a certain degree of connection between them, but at the same time have their own characteristics that distinguish them and constitute the particular identity of each. However, it is important to note that the other is prior to any awareness, perception or representation of it; it exists even before thinking about it; however, it exists in relation to oneself, when one approaches it and tries to perceive and recognize it.

Thus, education is a possible encounter between one's own being and that of others, in which it is revealed oneself as much as the other, in what both manifest - as has been seen, essentially through the face and expression - but at the same time, each has certain ideas about others, what they think, feel or pose and that requires recognition.

## The question of recognition in relation to the other

In the search for one's identity that only ends when one recognizes the value of interaction with the other and what can contribute to the process itself, it is necessary and indispensable the recognition that can be woven into a relationship based on otherness.

Ricoeur affirms that recognition is not only obtained through conflict or struggle, but also through dialogue and consensus; part of the hypothesis that: "In mutual recognition the path of self-recognition ends" (Ricoeur, 2006, p.238); to achieve this, uses a scheme of analysis that starts from "three models of intersubjective recognition" related to love, law and social esteem, which also - following the same logic - are expanded below.

### *First model of recognition: love*

In pointing out the more basic and fundamental relationship between self-other, reference has been made to the mother-child bond and its impact on the constitution of one's identity through the expression that appears in a face and the recognition of otherness in realizing that there is one different than yourself.

Thus, the first model of recognition is based on this link that has as a fundamental pillar of love and which, later, encompasses all the affective relationships that constitute the subject, beginning with the family, then the friendship to culminate with the couple, which conform the basis and source of recognition or its absence (Ricoeur, 2006).

The bond established in these relationships precedes legal recognition and its beginning is located, as mentioned, in the first relation of the subject with his mother that constitutes the basis and the model on which the future relations of beings humans are structured.

In addition, it must be taken into account that the relationship of adult love moves between two poles: that of closeness and that of distance, which is why the human being is structured in a continuum in a permanent balance between fusion and independence. The main benefit of this route is the achievement of belonging at the pole of closeness and the recovery of the capacity for independence at the pole of distance.

In addition, it has another benefit, often ignored because it is more painful, but necessary if everyone wants to be structured as a human being, such as being alone, which at the same time increases confidence in the permanence of the invisible bond that has been created and which keeps group members together despite distance and separation (Bowen, 1998).

This is the primary basis of mutual recognition as the mother and the child recognize each other (or do not) as trustworthy subjects, sufficient to maintain the bond despite separation. In the same way, the friends approve each other, they are recognized as trustworthy that maintains the union even if they do not live together or see each other every day; and, likewise, it is expected that there will be a link between the teacher and students that facilitates mutual recognition and favors the learning-teaching process.

In the first relations of the child with his family, trust and recognition appear and are maintained thanks to the genealogical inscription of the child in a specific lineage, which extends in two directions: superior that indicates his maternal and paternal filiation, lines that are they open as we progress in the generations backwards and downwards that points



out the obligations and rights that each human being has to be part of his lineage.

This location assigns a particular position to each person since it identifies it as the child of and, as such, even before being constituted as a subject, deserving of a social recognition of their rights; therefore, it forms part of a specific line of transmission since its birth determines that a transfer is carried out: of life, of the family legend, of the inheritance, of a name that, in turn, favors the recognition of the particular place that each occupies in his lineage. This allows each individual to project beyond himself, to the search for recognition in other planes, essentially, the juridical and the social (Ricoeur, 2006).

A similar scheme can be adapted to the educational situation, in which each student is enrolled in a particular lineage - that of his profession - and as a consequence, refers to the professionals who preceded him and who are now his teachers and are moving forward by pointing out the obligations arising from the particular exercise of their work and which are also transmitted by the lineage in which it is inscribed.

In this way, an interesting process occurs since the teacher recognizes the student in his or her position as such and, consequently, assumes that both of them have certain obligations to have said role; but also, the student recognizes the professional lineage of which his professor is part, both as teacher, but also as a professional. This is how the specific professional identity that each student assumes when he or she makes the decision - more or less conscious and more or less certain - to choose one or another profession.

The negative counterpart of this recognition is humiliation:

... felt as the withdrawal or rejection of this approval, reaches everyone on the pre-legal plane of their "being-with" another. The individual feels like looked from above, above the shoulder, even had for nothing. Deprived of approval, it is as non-existent (Ricoeur, 2006, p 243).

This is a situation that can become the most painful in the case of students when faced with a teacher who relates in this way. Thus, the lack of recognition leads to the feeling of nonexistence, more painful experience the more lack recognition.

### *Second model of recognition: the legal*

The first model of recognition achieved through love, is socially expressed in a legal bond, whereby a child is declared as the son of and receives the

surname and the stories that his lineage has built both the family and the child who arrives to the world.

It appears thus, in the social bond established between a man and his son (since the father's surname is first inherited), a legal recognition. For the analysis of which Ricoeur is essentially based on Hegel, who "distinguishes the first features of being-legally recognized in access to legal possession of material goods, in short, in the contractual form of exchange" (Ricoeur, 2006, p 249).

However, it is not a case of the assumption of material goods, but rather the acquisition of more intangible elements that characterize a particular lineage (in the case of professions) and, sometimes, manifest themselves in symbols such as the caduceus of doctors for example or the trident of psychologists.

When it comes to legal recognition, two levels must be considered: the other and the norm, without which it would be impossible to recognize the first; which has, in turn, the double consequence of expanding the area of the rights recognized to the people and enriching the capacities that the subjects are recognized (Ricoeur, 2006).

In the same way that the bond of love generates conflicts and difficulties associated with the absence of recognition, either of the lineage or the particular characteristics of an individual; in the legal model, the conflictual dynamics comes from the rupture of the contract and the search for recognition through legal coercion, in such a way that the crime unveils the absence of recognition and allows the offense to be evaluated as an attack against the person in its universal dimension (as a human being). Individuals can only be recognized as subjects of rights if, at the same time, they are aware of normative obligations towards the other.

A similar thing applies in education, when the lack of recognition leads to demands, the stronger the more painful the absence of recognition.

### *Third recognition model: social esteem*

Recognition does not stop only at the legal level; reaches a higher value that acquires axiological tinges when it refers to esteem: "each individual person measures the importance of his own qualities for the life of the other by the same values and the same ends" (Ricoeur, 2006, p. 256).

Therefore, social esteem is closely linked to the interpretations of social mediations (whether or not they are correct), with education being the most important of them, since it covers at least 16 years of the life of

a subject, which is why which there are many opportunities to be recognized or humiliated throughout the process and at multiple levels, what can be called recognition orders.

Following Ricoeur, several types of recognition orders are registered (Ricoeur, 2006, p.259), which have an impact on the legal statement and are summarized below:

*The socio-economic complex*, which includes the technical, monetary and fiscal system that can affect the legal link by having failures in its application or by facilitating or hindering recognition of this or that segment of the population. This complex can facilitate the conditions for the meeting between teachers and students (appropriate payment to teachers, scholarships for students for example) or may hamper them by lack or misuse.

*The sociopolitical complex*, which considers the legal system, the bureaucratic, the democratic and the parallel organization of public opinion; which can equally have an impact on the legal and loving relationship by establishing forms of punishment or recognition for various facts carried out by people. This complex has a decisive impact on the educational system by imposing conditions of work and organization of the different levels of training that can be experienced as restrictive, as it does not favor the development of a person's own abilities. However, it can also propose appropriate policies for the re-insertion of education in the case of people who have difficulties of different types: physical abilities, social status, etc.

*The sociocultural complex*, which confronts the media system and its impact on the cultural reproduction of societies with the scientific system from the point of view of its institutional organization. This confrontation has led to profound changes in the way people interact, in a way that also affects the constitution of the love bond and determines the need to construct ways to face new problems such as those caused by the mass media: social networks and other.

The educational field is not alien to the influence of this complex, especially, as regards social networks that, sometimes, generate an absence of recognition of the other as such by offensive and demeaning messages. Thus appear new categories of personal and social difficulties that education must face in creative and relevant ways.

These three orders of recognition have a diverse impact on the people and the conditions that surround them and determine, that diverse accreditations are established according to the order implied in the situation of a given person. Then, when two people enter into competi-

tion and rivalry, they manage to get their places accredited or recognized, thanks to what have been termed as economies of greatness (Ricoeur, 2006, pp. 260 et seq.), For which, we must take into account the following very important aspects:

- The evaluation of social benefits of individuals who appeal to the idea of justice. To achieve this there is a great variety of criteria by which a person may be “large” or “small” in respect of the economy of greatness, which is to a greater or lesser degree consistent with a certain type of social success.
- If protesting people want their complaint to be considered “justified”, they must comply with the standards or levels established in an evaluation that is based on a series of tests or test batteries. With this, the need arises to determine the forms of justice based on the strategies of justification used and not on the values that people share.
- When the legitimate common good is sought, agreement is impossible without a prior discussion of the implications of the various issues in dispute; this is what is termed as greatness whose allocation is closely related to the evaluation performed on the basis of the above criteria and the corresponding evidence that indicates that the person owns it.
- Finally, the most important challenge of this situation is the relation between agreement and disagreement in the assignment of greatness, but also of the criteria to determine it as such, in such a way that it acquires a tinge of legitimacy, without which, it can be easily questioned.



These principles can be easily applied in education when, in recent years, there has been a proliferation of standardized ways of measuring everything in education, from the student/teacher to the educational institution, to its performance and production. Thus, recognition has been limited to a formal aspect such as compliance with these norms, without stopping in a more human and real recognition of the true potential and capacity of individuals.

The forms of recognition are applied according to the various orders of magnitude and Ricoeur (2006) points out six, which are summarized below and which the author analyzes based on the term *cities*:

*The city of God*, linked to the principle of grace, allows us to separate inspired greatness from other more earthly forms that may have been

corrupted by “vain glory,” and to hierarchize types of goods - such as love - capable of uniting mankind.

*The city of opinion:* in which, the principle is that of recognition by others.

*The domestic city:* with its principles associated with values such as fidelity, kindness, justice, mutual assistance.

*The civic city:* with the principle of subordination to the general will as the basis of legitimation of civic greatness; citizenship relations are mediated by a second level relationship, which is based on the social contract that makes everything happen as if each citizen engaged with himself and did not think more than he himself.

*The mercantile city:* whose principle is the mercantile bond that relates the people by means of goods that all desire.

*The industrial city:* under the principle that it is the industrialists who must manage the utilities with skill.

As one can easily perceive, the first levels are more closely linked with education, concern for the values and citizenship of the individuals in formation, as well as for their recognition. The last two levels are more related to the production and economic development of a people without ruling out its decisive influence on educational processes.

Ricoeur (2006) points out that between each of these worlds there are rivalries for the tests that justify the positions of each one of them; the knowledge of the other worlds extends the disagreements of the categories to the tests themselves and even to their capacity to achieve the common good.

Hence, confrontation and disagreement can lead to recognition but also to invalidation; the latter entails a litigation that affects the evidence but much more than that, the very notion of greatness; for example: for an industrialist, what is the value of an orchestra director? In such a way that it is a venturesome enterprise to become great in another world that is not own; especially if the categories used to assess greatness are unknown.

Similar problems are faced by educational institutions and careers within the same organization; thus, there are disciplines more valued than others and, consequently, students also receive more or less recognition according to the career in which they perform.

Because of this, it is important to criticize the values that govern each of the worlds as well as the criteria that support them, with which the importance of understanding the other world first appears and then criticizing it; same situation for a person who tries to know another: you

have to understand from what world it speaks, what its frame of reference is, in order to know it.

In this way, it is possible to reach a compromise that can open the door to the common welfare, this requires that each person is in the capacity and also in the desire to submit their positions to a reflection and questioning, to consider the other's positions and to undertake together the task of finding an intermediate point.

Strange thing in the world today with so many polarities that are faced and sometimes even accused of being simple accommodation to a given situation, thus: "can be considered commitment as the form of mutual recognition in situations of conflict and of dispute derived from the plurality of the economies of greatness" (Ricoeur, 2006, p.266).

However, these considerations do not take into account the question of the vertical dimension that requires attention to the opposition between large and small and that is naturally opposed to the horizontal dimension of recognition in the level of self-esteem. It is the concept of authority that opposes two groups of people: those who rule (who are usually few) in opposition to those who obey (or are supposed to do so and who are the vast majority).

To understand this concept of authority in relation to recognition, it must be emphasized that this idea has an undeniable cultural aspect and inevitably leads to the issue of institutional authority: it is considered that taking something as true implies a "value-more" than, "more" necessarily implying that it is above and, consequently, points towards a vertical dimension. This is also very common in the institutional aspect when there are public organizations that evaluate educational institutions and establish which are more worthy or better meet the standards and which are less worthy because they have failures in compliance. There are also teacher-student relationships that establish such considerations.

However, there is the possibility of establishing a horizontal relationship, in which, instead, the concept of authority is linked to a tacit recognition of superiority from one to the other. The most appropriate model of this type of relationship is the bond between the teacher and the disciple, in which there is a recognition of the greatness of the other in a natural way: "just as a candle lit, spirit of genuine art, from heart to heart, to be enlightened" (Herrigel, 2005, pp. 22, 23).

In education also these phenomena can be perceived; there are many possibilities to recognize the other and their resources but also to fail in this recognition. From the beginning of the educational life and throughout its course, teachers can recognize the differences between



their students or try to homogenize them at any cost, especially when they themselves are subject to institutional pressures that try to order their actions but restrict them.

It should therefore be remembered that education as a social practice may be the most apparent broth in which multiple conflicts arise in various areas such as black minorities or minority cultural groups such as youth cultures. The central nucleus of these minorities is organized around the need to recognize a personal identity that refers in turn, to a collective type. This recognition is all the more peremptory when a temporary consideration is included, since they have been traditionally discriminated against over a period of years, if not centuries (as was the case of blacks as slaves) and, as a consequence, education plays a transcendental role in this process, having the door open to offer a recognition of their identity and the opportunity to exercise it in relation to others.

In these cases, the struggle for personal and legal recognition brings personal considerations into play and reminds each person (both unacknowledged and unrecognized) to confront the question of self-esteem: for example: the recognition that women could access education necessarily implied the recognition that a woman are the same as a man and, more importantly, that “he” is the same as a woman.

Consequently, the identity of the people involved in this struggle is shaped, in part, by this recognition or by its absence as well as by the perception (bad or good) one has over the other. The absence of recognition reaches the identity of the people and affects, finally, the image that they make of themselves since they perceive it as deserving of contempt and condemnation. This image is internalized and also manifests itself in the form of self-depreciation, which is the most serious effect of lack of recognition (Ricoeur, 2006).

The resolution of these conflicts opposes two different policies that affect the possible forms that recognition will take: that of difference versus that of universal equality. Both are based on the notion of dignity, which also opposes two versions (Ricoeur, 2006): the liberal, equality, that emphasizes the rational status shared by human beings and the difference that considers the affirmation of shared in general form as the expression of a totalizing hegemony that establishes as criteria of measurement and comparison: a man, white, from the city and educated. This unique definition is that which appears as discriminatory, since it is impossible for all human beings to identify themselves and construct their identity in function of it.

This is the reason, finally, for the idea of “knowing if” any policy of egalitarian dignity, based on the recognition of universal capacity, has to be equally homogenizing “(Ricoeur, 2006: 273). This implies that there is a refusal to recognize that there is legitimacy in the idea of a particular construction of individual projects within a collective.

This problem requires the definition of a global and particular situation at the same time. The recognition of the common aspects shared by human beings and at the same time, the acceptance of the various elements that make us different, in a game in which the totality and unity are perceived while recognizing their particularities.

This situation reveals its urgency as societies increasingly face problems of minorities that demand recognition; which necessarily implies the recognition of society as such, in its capacity to attend to the various groups that live in it and affirm their rights.

In this way, one wonders how the recognition in this global/local tension can arise. Ricoeur indicates that Hegel offers “a powerful speculative instrument” (Ricoeur, 2006, p.274) by using the resources of the negative as generators of normativity, so that crime and contempt become the sources from which it may arise the recognition of the other and related concepts such as self-confidence, respect, self-esteem.

This recognition cannot be extended infinitely since there are limits and situations that require particular attention, so it is also possible to ask when a subject is considered truly recognized? (Ricoeur, 2006, page 274), to answer this question, it is worth mentioning what the author points out:

The experiences of pacified recognition cannot serve as a solution to the perplexities aroused by the very concept of struggle, let alone the resolution of the conflicts in question. The certainty that accompanies states of peace offers rather a confirmation that the moral motivation of the struggles for recognition is not illusory. For this reason, it can only be a truce, of clearings; it would be called ‘calveros’, in which the sense of action emerges from the mists of doubt with the seal of action that is appropriate (Ricoeur, 2006, p. 276).

Thus, action as such is not enough to offer a recognition that starts from one to the other. It is necessary to think about the appropriateness of this action, which raises many more questions than answers, since this convenience, in turn, must be recognized by the people who pose the action at once, who is understood, accepted - in consequence - recognized by the people who will experience it in themselves.



With this, it is possible to realize that Lévinas is located in the pole of understanding of the relation self-other from an ethical and anti-ontological foundation, where the struggle against the conception of being as assimilation is seen; he takes distance from ontology after considering that it establishes a discourse in which the Other is reduced to the same. The author's aim is to seek and account for a crucial question: "how the philosophy of the original asymmetry between the self and the other, asymmetry taken from the ethical primacy of the other, can explain the reciprocity between unequal members" (Ricoeur, 2006, p 204).

In the self-other relationship, being becomes overwhelming to the point of assimilating to itself all possible differences. Lévinas does not conform to this finding and advocates a different path to the primacy and domination of being, guaranteed by the ontological path. Consequently, the other should not be clothed with social, cultural, political, etc.

Ethics is no longer founded on the self but on the other, but taking into account that there is no face of the other without a self that captures it, which would ultimately be the human requirement of responsibility that underlies the author's ethical proposal. From the above, it can be said that the other reveals itself, but how does the self does to know the revelation of the other? From the Levinasian point of view this assertion has a reciprocal role-sharing character and one should not think that "the same" is the other, of the "other".

The other cannot be filled with characteristics because in the ethical relationship there are none, because the other cannot be "dressed in...". If this is done, it would be possible to propose metaphysics of subjectivity, that is, a metaphysical foundation of "otherness" that arises because the subject is the determiner of the presence of the other and the metaphysics of subjectivity; on the contrary, from the metaphysics of the Lithuanian thinker, the other becomes a "*subjectum*" pure subjectivity. The other is the one who imposes, the other is the one who founds.

In Ricoeur, instead, an ethic of reciprocity is expressed in terms of "I" - "You", because there is a dialogue, there is reciprocity, that is, the other is an "I" that is not me. This relationship allows the possibility of dialogue, while in Lévinas this possibility is not found. What is found in his ethics is an imposition of the other towards "I" (me). The other is a self that is not me. In Lévinas the other is sacred. In the other there is a revelation of something sacred. The other is much more than me.

In Ricoeur, if the "you" is sacred it could be said that a dialogue with that sacred cannot be sustained. There is a total imposition of the other towards an "I" (me). The "you" usually has certain characteristics

and features and in Lévinas it is not possible to find these characteristics. The other cannot be dressed, so in the field of ethics it is not about representing the other but rather about “receiving the revelation of the other.” In this sense the presence of the other, which is “face”, does not pass through representation nor pass through knowledge; if passed through the knowledge “the face” of the other would stop being “face” to become category.

## Conclusions

Both phenomena: consciousness and perception are essential to enter into relationship with the other, which is captured in its facticity and organicity. The other is so revealed to the personal conscience, in a relationship of mutual influence, since only certain characteristics are perceived and not the whole since the other is much more than that which can be perceived.

The best way the other expresses itself is with the face and expression. It seems that both are the synthesis of the self and the different, the alien, that being, which is only accessed through the logic built in oneself, during the development itself, since you only look at the other, from oneself.

The other requires recognition in its very constitution: its identity. However, in order to achieve this, it is necessary for one to recognize the impact that the identity and constitution of the other has upon itself.

The recognition is made from three extremely important instances: love that refers the individual to a particular lineage; the legal that inscribes it as a subject of rights in a specific social environment and that of social esteem that makes it a subject of rights in relation to other people that affect its own construction.

This process is not done without conflicts and struggles since recognition constitutes the basis of the construction of the self in the group in which each person feels to belong.

In the national plans of Education, both in Colombia and in Ecuador, it is considered a great initiative regarding the way to be educated in the classrooms; all under a objective “progressive” criterion which, in many cases, is exclusive because they are not considered training and development plans such as the context, the educational media, teachers and, above all, the voice of the student. Education is called “integral” but what is prolonged is exclusivity and conformity.

The students are considered as a single group, as a single achievement to be achieved without taking into account that the contexts of life in some places more than others are precarious and insufficient. Everything is thought from a general conception with a tendency towards universalism. It is even more evident in the famous state tests, where it is assumed that there were sufficient guarantees to obtain answers to these tests and to this is added the desire to think education in the same way for a diverse context.

If teachers or educational agents succeed in approaching one of the many paths of integral education; in this case in particular, taking the Scotus perspective as an educative and individual (non-individualistic) and integrative view, it may be possible for each student to see a similarity and sameness among the others; but also to identify and integrate their differences with those of others, thus enabling them to listen and be heard at the time of the learning-teaching process.

If it were possible to form individual people capable of working out of differences and similarities before others, it would be possible to have not only simple operators of a political system where the interest is to produce and exploit the human, but that individual characteristic would allow the presence of really human people concerned with other people as such and not as objects of exploitation.

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# HANNAH ARENDT AND THE PROBLEM OF EDUCATION

## Hannah Arendt y el problema de la educación

GERARDO MIGUEL NIEVES LOJA\*

Universidad Nacional de Chimborazo/ Riobamba-Ecuador

gnieves@unach.edu.ec

Orcid Code: <http://orcid.org/0000-0002-6934-2936>

### Abstract

The central objective of this article is to rediscover the crisis of contemporary education, in light of the political and educational thinking of Hannah Arendt. She discovered that education cannot be separated from tradition and authority, on the pretext of effective quantifiable innovations in the field of education. Rather, citizens must be educated to be able to exercise freedom. To develop this theme, Arendt, like Heidegger, proposes a return to Greek wisdom in order to illuminate the times of political darkness and critical emptiness in education, a consequence of the advent of the society at the time of the Modernity, which compromised the ability to think and act. Educating for freedom implies recovering the treasures of tradition and understanding what corresponds to the exercise of authority, which is not related to blind obedience but to the recognition of knowledge. Education must then lead to the encounter of others and the world through the exercise of freedom in a public space and plurality. It can be concluded that education has a task of resistance and reconstruction against the darkness of any educational and political system that threatens the basic freedoms of citizens.

### Keywords

Education, freedom, authority, tradition,

### Resumen

El objetivo central del presente artículo es redescubrir la crisis de la educación contemporánea a la luz del pensamiento político y educativo de Hannah Arendt, quien descubre que no se puede separar la educación de la tradición y de la autoridad con el pretexto de innovaciones cuantificables eficaces en el campo educativo. Más bien, hay que educar ciudadanos que sean capaces de ejercer la libertad. Para desarrollar este tema, Arendt, al igual que Heidegger, plantea un retorno a la sabiduría griega para, de esta manera, poder iluminar los tiempos de oscuridad política y de vacío crítico en la educación, consecuencia del advenimiento de lo social en la época de la modernidad, la cual anuló la capacidad de pensar y de actuar. Educar para la libertad, implica recuperar los tesoros que tiene la tradición y comprender lo que corresponde al ejercicio de la autoridad, la cual no se relaciona con la obediencia ciega sino con el reconocimiento del saber. La educación debe, entonces, conducir al encuentro de los otros y del mundo por medio del ejercicio de la libertad en un espacio público y plural. Se puede concluir afirmando que la educación tiene una tarea de resistencia y de reconstrucción frente a la oscuridad de todo sistema educativo y político que atente contra las libertades básicas de los ciudadanos.

### Palabras clave

Educación, libertad, autoridad, tradición

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\* Researcher and Coordinator of Publications of the National University of Chimborazo.

## Introduction

The article entitled Hannah Arendt and the problem of education aims at looking at analyzing and judging the contemporary educational reality that has been reduced to statistical results leaving aside the priority objective of education that is to train thinking, critical and free citizens. At present it is thought that tradition and authority are not necessary, that calculation and the measurable are sufficient with a growing devaluation of word and action in public space. This theme, studied by Arendt in North America, also concerns the youth of our environment. Hence, a liberating education is needed to form new citizens capable of building other political spaces. An innovative education, which is not only a matter of repeating and calculating but, rather, committed to solving the problems of the world. To carry out this research, we will proceed to a re-reading of the work of Arendt in relation to the contemporary educational reality.

Hannah Arendt is undoubtedly one of the most relevant thinkers in the contemporary world in the field of political theory and criticism of education. It represents an alternative thought of resistance and reconstruction, especially when the political horizon is obscured by totalitarian regimes that nullify equality, political freedom and the spontaneity of citizens. Arendt denounces the reductionisms of education to purely quantitative aspects, merits and the disappearance of common sense. An education that creates new oligarchies under the protection of socialist governments, putting in crisis the authority and tradition present in the political and educational reality.

The present paper it is about answering the following questions, Are young people educated to respond to the problems of the world? Are students trained to simply obey and obey of their superiors? Are there educational proposals and experiences for young people to think for themselves and not simply repeaters of doctrines and ideologies? Why, despite the contemporary educational snobbery, such as the virtual and the deconstruction of teaching-learning, has authority and tradition come into crisis?

This reflection will begin with Hannah Arendt's denunciation of the crisis of education, because tradition and authority have been neglected to prioritize calculation and meritocracy, thus losing the taste of participating in public space. Education will then be approached in the context of classical Greece which can be divided between pre-Socratic and post-Socratic, of which the former constitute a paradigm of politics and education for Hannah Arendt. Sadly, the thinking of the latter still

lingers in the minds of some educators and politicians, thus impinging on the liberating character of education and politics.

Subsequently, education will be addressed in the time of Socrates who represents the educator and politician who does not presume to know everything, who does not seek to govern, but wants the truth to make its appearance in the citizens. To educate is to teach to think for itself. This type of education acquires a commitment to liberation for those who are poor in rights and participation.

Finally, education is plural, open and non-dogmatic. It is not nationalistic or regionalistic, worse, ideologized. Hannah Arendt strongly emphasizes the need to turn our eyes to the present tradition even in communities, peoples and institutions. No one starts from scratch. Faced with the crisis of authority, it is necessary to emphasize not violence as well as force, but in persuasion, dialogue and knowledge. In order to carry out this dialogue of contrast, classical Greek thinkers such as Plato, Aristotle, Socrates and some contemporaries like Gadamer, Freire, Jaspers, Ricoeur and the modern philosopher Kant will be used.



## The crisis in education

One of the reflections on education by Hannah Arendt has undoubtedly been the article "The Crisis of Education" (Arendt, 1961: 224)<sup>1</sup>. The merit of Arendt is to link the issue of education with the great problems of the century, among which are the world war and the rise of modernity that reduces the individual as an object of supply and demand in the market space. The human being offers only his manufactured products and, in addition, has lost the capacity to think and to give answers. Everything is planned; you do not need to think for yourself.

It is undeniable, too, that education has an important link with politics, a situation that has its roots in Rousseau when education is considered as a political instrument through which the absolute superiority of the adult over the child can be affirmed, thus destroying equality. These educational spaces, which still persist, make the educator look like a kind of dictator in the classroom: he is the only one who knows, who can and who orders, and if someone thinks differently, he is punished in different ways. This educational model is doomed to repeat the same thing (Arendt, 1961, p. 229).

In health, something happens with education: the large health transnationals carry out their experiments in poor countries, and then

apply the results to their people. In the same way, there are theories in education that, for the sake of innovation, have proved to be a failure because they reject theories and rules that promote common sense. Un-tested theories are applied in reality, and, according to Arendt, this is the cause of the crisis in education: the disappearance of the *sensus communis* in the bosom of a mass society.

Arendt (1983a) criticizes radically the rule of the wise, because it can lead to the tyranny of those who know above those who do not. This experience has much to do with the “meritocracy” that leads to the promotion of scientific democracies, dedicated to managing things, among which is education. These meritocracies lead to the establishment of new oligarchies or new nobles, based on the talent that even they are sheltered by socialist governments that are in charge of selling the image of the best endowed with the consequent undervalue of the principles of equality (230).

One of the key concepts of Arendt is that of authority, which disappears in the political and educational contexts of modernity with the ominous advent of force and violence. According to Arendt, authority is placed in the field of legitimacy and recognition and is precisely what young people are not living. Young people are going through a crisis of authority, they have become independent of adults to become autonomous; however, have fallen under the tyrannical authority of the youth group. Adults strive to keep the boys passive by trying to keep them as far as possible on a childish level, away from the needs of the contemporary world.

True education must constantly renew itself with the arrival of new human beings who are born, who must learn to relate to life and to the world. Therefore, it is necessary an education that offers the necessary conditions for their development and growth of life, based on the right to see and be seen, to speak and to be heard in the public and plural space. This process must be done in a processual way, guided by the world of adults.

Contemporary education, based on welfare, is more concerned with teacher competencies than with authority. The competence of the teacher is based primarily on his knowledge of the world and the ability to transmit this knowledge to students; while authority consists in the ability to take responsibility for this world, which is ours and that is under the responsibility of adults.

Along with the crisis of authority in education, there is also the crisis of tradition. This situation consists of the lack of valuation of the treasures present in all historical time, they are not named nor registered, nor is there a historical narrative. This forgetting, sometimes on purpose, prevents us from opening acts of freedom. In this sense, the ancestors

are true models for the living. This is precisely the educational model of classical Greece that simply consisted of “making you see that you are completely worthy of your ancestors”. In this context, the educator is a “partner in discussion and work, not a know-it-all. The authority of the teacher consists essentially in the revaluation of the past which grants him all legitimacy” (Arendt 1983b, 240)

Finally, in this context, the school must teach young people what the world is like, and not only carry out an instruction in the art of living. Children and young people should not be separated from the world of adults. Education is learning and can be taught without education. Learning never ends; we must learn to love the world to take responsibility, to undertake something new.

Arendt’s reflection on the crisis of education does not simply remain in the complaint; she elaborates an alternative, a way of rebuilding the citizen through education. It begins by analyzing education in the post-Socratic Greek world, when education becomes elitist, and then approaches the pre-Socratic world, which is precisely where the thought of Hannah Arendt is fed.

## Education in post-Socratic Greece

It is important to remember that education in the Greek world is linked to politics and philosophy (Compayre, 2016, p.2). However, for Plato, the child belongs to the State and not to the family; for example, in Sparta, the father had no rights over the education of children. It is also an education centered on warriors and magistrates, who received a high intellectual education. This elitist tendency is found even in the modern philosophy of Herbert Spencer, who complains that society takes care of the sick, the poor and the miserable; he affirmed “nourrir the incapable aux dépens des capables, c’est une grande cruauté”<sup>2</sup> (Spencer, 2008, p. 78), a radically exclusive affirmation, since every human being is capable of saying, acting and counting as responsible subject. Man, according to thesis defended by Paul Ricoeur, is able to promise, to answer, to ask, to enter into conversation and to dialogue, to be recognized as capable entity.

Returning to the Greeks, Plato placed music as a fundamental element in the education of warriors, even more than the word. Men of state should have made merits, and after a very long formation, up to 50 years of age, based on the education of body and soul, they could become political men. It is an education absent from the world and practical. In

short, the king had to be a philosopher and the common mortal was excluded from action and speech (Compayre, 2010, p.3).

Then Xenophon, disciple of Socrates, in his work called *Cyropaedia*, poses the education of children and adolescents as a matter of gymnastics and moral virtues completely separated from their family environment and the city (polis). It is an education in which citizens know about laws, temperance and cultivation of the land, but live far from the common world, unrelated to the problems of the world. This is precisely the limitation of Greek education, when education is transferred to academia, leaving behind the problems of the world and its possible solutions.

According to Aristotle, who in the *Politics* treatise analyzes education, expresses his admiration for science and speaks of lessons for the most advanced, asks children to avoid contact with the society of slaves, to be formed in their customs and virtue, especially in the relationship between social life and education. No matter what practical and material use it is of no importance, for free men must devote themselves to leisure, gymnastics, grammar, music, and drawing. Of these, the main one is music, since it exerts in the heart a moral influence capable of modifying the affections through the word and the poetry (Moreault, 2002, 75). However, Aristotle's pedagogy is an instruction for the aristocratic person, that is, for a minority, thus excluding the large majorities made up of slaves and workers. Education was a privilege for free men, while those who were not free, that is, the majority, were subject to the world of the private and the pre-political (Arendt, 2000c, 135).

This elitist vision of the Greeks of education is strongly disputed by Hannah Arendt, precisely because it is destined and oriented to a minority, dedicated to leisure and contemplation, neglecting the problems of the world. Hence her return and the recovery of Greek thought before the time of Plato and Aristotle.

## Socrates does not teach

Arendt's thinking is a political theory that has a lot to do with citizen education. It is not only an "invitation to resist oppression, to incite public opinion" (Moreault, 2002, p. 115), but also a philosophy to achieve freedom. Arendt (1991) proposes, then, to replace the contemplative philosophy of history, which takes refuge in the idea of the absolute, by a political philosophy that must remain and manifest itself in the public space of the

citizenship (*Vita Activa*), similarly to Socrates who “brought philosophy down from heaven to earth” (p.44).

For Socrates, “his activity consisted in making public, through conversation, the thought process that developed in the marketplace, like the flute player” (Arendt, 1991, p. 48), who does not seek the power but the truth manifested in the opinion of the citizens. This brought to the educational space means training and educating young people to be friends with the truth, concerned not only with the search for power, but also with a commitment to teach and think for themselves.

Arendt, an admirer of Socrates, speaks of love of wisdom: “Only those who are inspired by Socratic eros, love of wisdom, are capable of thinking and trustworthy” (Arendt 1983a, 57); that is, that the love of wisdom is an experience of meeting, of dialoguing, of asking questions, so that the opinion (*doxa*) of free citizens is born in this way in the public space and not in the darkness of the private. This citizen participation in opinion is not a subjective illusion or an arbitrary distortion, but truth is always linked to it (Gresson 1947, 76).

Socrates is the example, the model, the ideal type of unprofessional thinker invoked by Arendt. He is a “thinker” who knows how to remain one man among others, he does not flee from the public square, he is a citizen like any other, he does nothing, he does not demand anything outside of what everyone can expect and do (Vallée 1999, pp. 123). He is able to pay with his life. Socrates attributes “the right to analyze the opinions of others, to reflect on them, asking their interlocutors to do the same” (Arendt, 1983a, 191); he does not conclude or synthesise, he leaves open the participation of citizens; does not manage or manipulate speech in the world of propaganda. Precisely, this is the limitation of contemporary education, which, concerned about having the greatest professionals, has been distancing itself from the common citizen, a dichotomy between those who know and those who do not know. The expert has moved away from the problems of the world to take refuge in the privacy of his laboratory.

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## To educate is to teach to think

It is said above that Hannah Arendt moves away from the thoughts of Plato and Aristotle because they replaced action by the philosophical contemplation of the eternal forgetting the problems of the world, bringing education to academia with the participation of a minority dedicated

to leisure. They divided the city (polis) between governors and ruled, which did not exist in the time of Pericles. Arendt (1983b) invokes pre-Socratic Greek political thought, because modernity with the advent of the social has erased the true meaning of politics and education, resulting in total dependence on labor, leaving aside the act with others to conquer a new situation. At work, citizens manufacture in a private environment and, after finishing, expose their manufactured products in the market. It is a space of supply and demand only and people do not build a political space. It is not important the education of the working class, they are only dedicated to work; someone thinks and speaks for them.

To educate is to teach to think for themselves. As Heidegger says, "thinking consists in taking a path of reflection and understanding..." (Arendt, 2002, p. 41) For Arendt, thinking means being in conformity with oneself; is a movement that leads one to understand that man (individual) does not derive any personal benefit from this activity, that is, that the middle-end category has no application in Arendt's political theory. Thinking does not have an interest of calculation, "is the dwelling (...) away from the residences of men (Taminiaux 1985: 111). This disinterested thinking does not presume to possess the truth, but to remain oriented to the truth. In this sense, the educator is not one who has the truth, but who seeks it and builds it with others, is priceless, takes into account the other, the citizen.

According to Arendt, the task of thinking is like the fabric of Penelope: it is undone each morning what she had finished knitting the night before. "The activity of thinking cannot be the privilege of a few, it is a question of going back to educational experiences rather than doctrines about education" (Arendt 1996: 39). For Arendt, love is a condition for the act of thinking. For her, "the art of critical thinking always has political implications" (Arendt 1991: 65). It is worth remembering the work of Paulo Freire, who affirmed that education should lead to the liberation and development of a critical thought and consciousness through the action-reflection process, and not a contemplation that numbs citizens (Freire, 1965, P. 30). Hence Freire directed his educational process to the adult peasants, and not to a minority of aristocratic children as did Plato and Aristotle.

According to Freire, men educate each other through the mediation of the world; In a similar way, according to Arendt, the human condition is thought of as love of the world; Heidegger, however, thinks death as the most authentic possibility of being-there<sup>3</sup> (Heidegger, 1986: 73) and as an essential condition for reconnecting with Being: "I am con-

demned to death, I am for death” (p. 80). In this sense, Arendt breaks with Heidegger’s statement when he says that we come into the world for life, a life shared with others, and that every child that comes to the world is a hope and a solution to the problems in the world. For Arendt, men were not born to die but to innovate in different fields: it is the miracle<sup>4</sup> that will save the world from human affairs. For this reason, all education must be committed to the world of life, and children are called to learn to share this world with others. This experience is contrary to Nazism that refused to share the land with the Jewish people.

## Educate to be free

Good education is not strictly quantifiable or mechanically measurable; it promotes free men, those who participate in the public affairs of the city, not the slave who is reduced to the private and condemned to the silence of production for sale. In this chapter, it is a question of first analyzing freedom in the Greek city (polis) and then the world of slavery as a pre-political experience, that is, slavery and political darkness.

For Arendt, the city (polis) means the place, the place in which and by virtue of which the being-there is historical and political. The polis is the place of pro-venience, the being-there in which, from which, and for which pro-venience comes from. To explain the polis, Arendt uses Pericles’ definition: “We love beauty within the limits of political judgment, and we philosophize without the barbarous vice of indolence” (Arendt 1983a, 222). That is, what is beautiful is in citizen participation, when people take the floor, they think about their historical and political reality. This experience, which is political, when taken to educational spaces, means to educate the senses, among which is the pleasure of participating with others, marveling to participate in the public space, which is full of light and not of darkness. It is precisely here that Hannah Arendt, a thinker in the times of political darkness brought about by totalitarian regimes, has the merit.

The Greek city was guarded by a Constitution, which avoided the domination of the majority in relation to minorities. On the contrary, it guaranteed the equality of citizens, because they are not born equal, but because there is a law that grants rights, even to those who do not have them. Men are unequal by nature, therefore, they need an artificial institution that protects them and guarantees equality between them. It is, in this sense, when citizens have a Constitution that guarantees their rights,



the moment when it can be considered that in that place (topos) there is political freedom. It should be noted that equality in education, besides being a right, is also a deconstruction of attitudes of superiority that are visible in classrooms. Generally the teacher, with his quantitative merits, is superior and is in a position of advantage with respect to the students who are always considered, consciously and unconsciously, as underage with respect to the knowledge.

Later, Arendt (1983b) refers to Aristotle's definitions to explain what a politician is because of the poor translations and interpretations in the Western translation. For Aristotle, the man is *zôon politikon*, what Arendt will translate by *bios politikos*, that is to say a man of action (praxis) and of word (lexis). Action, according to Arendt, means to take an initiative, to undertake, (archein) to begin, to set in motion (gerere). A clear example of this is the student movements of Harvard and Berkeley in the 1950s when young people were willing to act to change through their own efforts. However, today, the taste for politics and freedom has declined, has devalued. This situation of "submissive" students brings some questions; does our education encourage students to have the pleasure of speaking and having opinions? Are we educating for submission and silence?

All training and education must provoke and promote the ability to think, judge and act. Whoever who that does not think should not and cannot act. Hence, for example, in totalitarian regimes citizens do not think for themselves, they are educated only to repeat phrases and slogans elaborated earlier by specialists in the revolution and those who handle an ideology. Here education is not integrated with the reality of the world, but it impedes the capacity of citizens to act. In addition, citizen action is not an isolated, but plural fact, where subjects spontaneously participate in public space. This political action has nothing to do with the ability to manage the political, inspired by the Machiavellian category of means and ends.

Man is also a living being capable of language (*zôon logon ekhon*), through which a nexus is established with reality, something extra-linguistic that has to do with the world, with otherness, that is, with free men. However, these men are not only those privileged who belonged to the Greek city, but all those who may not have had the opportunity to study in elite schools and specialized academy. For this reason, the rights-poor must trust, love and not forget the popular discourse where they were born and which, unfortunately, is considered as imperfect, mythical and incomplete, that does not possess the episteme of the world of the

specialized. With force and vigor, Arendt claims the word and action of ordinary citizens, a liberating language through which the opinions of the rights are heard in public space. Precisely, the Socratic pedagogy tried that the citizens give birth to its word and its opinion. This was, precisely, the work and dedication of Paulo Freire, when much of his educational career was dedicated to poor adults in Brazil.

The political, ethical and educational paradigm of the Greek city was freedom and happiness (eudaimonia). This happiness was not a synonym for pleasure of a sensation, but to lead a virtuous life according to reason. In this sense, happiness corresponds to lead a life as a free and responsible citizen, who is a friend of philosophy and research, so there is an experience of happiness in education. It is not, then, to watch and punish, nor to educate based on fear, but on freedom. In this regard Freire said that “educational practice is effectiveness, joy, scientific ability and technical mastery in the service of change” (Freire, 1965, p.20).

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## Educate for plurality and communicability

Hannah Arendt was fifteen when she read “Psychology of the Conceptions of the World,” by Jaspers. In 1926, he moved to Heidelberg to attend Jaspers classes, with whom he did his PhD thesis on Love in St. Augustine. In April 1933, she met Jaspers for the last time before the war; it was only in October 1945 that their epistolary contact was resumed before her visit in March 1950, after the fall of Hitler’s National Socialism. Arendt relates a testimony of this relationship with her teacher Jaspers. Between the two is established not only a friendship, but an intellectual relationship of listening and sharing; she says:

I have never forgotten his listening ability, so difficult to describe, this tolerance always on the fly to resort to criticism, as far from skepticism as from fanaticism; a tolerance which, finally, is the realization of the idea that all human beings are endowed with reason and that, for no reason, a human being can be infallible. At that time, I was tempted, at times, to imitate his way of speaking, because this way became for me the symbol of a direct man, of a man without ulterior motives (Arendt, 2000a, 153).

The friendship between Jaspers and Arendt was unconditional and transparent, and it was Jaspers who invited her to write what had happened in Nazi Germany. In spite of the communicational difficulty of the time, they always corresponded and met many times in postwar Ger-

many. Arendt, referring to her friendship with Jaspers and her admiration for him, says:

I love only my friends and the only kind of love I know; I believe in the love of people. Jaspers alternately plays the role of inspirer, tactician, supporter, schoolteacher, but remains a teacher (Arendt, 2006, p.27).

This citation shows what the relationship between teacher and student should be. The role of teacher does not end with an academic period, but is an imprint that is never forgotten. It is also possible to say that Jaspers shows true wisdom in knowing how to listen, accompany and make his student one of the most relevant contemporary thinkers in the field of political science.

Jaspers and Hannah Arendt talk a lot about Plato, not only from his “experiences” with the tyrant Denys, but also from the tyranny of reason. Both agree with the fact that being a professional thinker confers no privilege to impose views on action. In this sense both Arendt and Jaspers, defenders of plurality, did not make the choice for a single way of thinking and believing, but of the multiple and the plural:

The unity of humanity and its solidarity cannot consist in a universal agreement on a single religion, one philosophy, or one form of government, but in the conviction that the manifold opens up to a unity that hides and reveals diversity at the same time “(Arendt, 2002, p 104).

This shows that education must be plural, open and not dogmatic. Jaspers’ effort is to go against strictly contemplative philosophy, based on results, calculations and statistics needed in the world of the market, but not fundamental in politics and education. In Jaspers, reason can become a universal bond, because it is neither wholly within or above men, but in practical reality, it lies between them. The definitions of reason proposed by Jaspers lead to very ancient and authentic political experiences.

According to Jaspers, plurality is based on “communicability.” Humanity, writes Jaspers, “is communicability itself” (Revault, 2010, p.65), and existence, in philosophy, designs the model of an attitude where men can speak (Arendt, 2002, p. 155) while the individual in himself, alone, cannot be reasonable: it needs others. Jaspers’ thinking is spatial, because he always refers to the world and men: his intention is to create a space for others and for me (p. 78). So education cannot be isolated, but be in relation to others and to the world.

For Jaspers, freedom is not a concept, but a living political reality (Arendt, 2006, p. 94). It is in this sense how we must understand his new

concept of humanity and the theses of his philosophy; all his philosophical work was conceived from the perspective of a world citizenship. We see, then, how Arendt and Jaspers are close to Kant, being plurality for them a condition of politics and education. All regionalism and nationalism are enormously damaging.

It should be emphasized that education should encourage the encounter of others; In this way Hannah Arendt specifies that Jaspers is the first thinker and the only one to take a stand against loneliness, the only one to whom solitude seemed to him “unhealthy” and who dared to question “all ideas, all experiences, all values” (Arendt, 2000b p. 99). The human being must be educated to share the world and not to erect walls that are distant from each other. According to Jaspers, the relationship between men is, subjectively, a call for unlimited communication and, objectively, is based on universal comprehensibility. It is no longer the man who speaks to himself in a solitary dialogue, they are, on the contrary, men who speak and communicate with each other, all inhabitants of the earth. All this has very important repercussions in the field of the political, education, and even of the social; that is, that every decision must be contrasted, one cannot act in Plato’s way: to receive oracles or inspirations to apply to the different realities of the world.

The theory of history that underlies Jaspers’ theory of communication implies a permanent recovery of “truth, not dogmatic, but communicative” (De Launay, 2002, p.9). For Arendt (1996), unlimited communication, which means at the same time faith in the comprehensibility of all truths and in the willingness to speak and to listen, as a prerequisite of all human exchange, is one of the ideas, if not the central idea of Jaspers’ philosophy. Thus, truth and communication are mutually enriched and essential in education.

For both Jaspers and Arendt, the truth is what I can communicate, without ideologies or isms. Hence, education should not be ideologized by any party or movement. Arendt emphasizes that the central axis of Jaspers’ thinking, as it has been exposed since 1935, is that “to be authentically true, the truth must be communicable... because we are only what we are for the community of mutual understanding conscious” (De Launay, 2002, p.17). Every action must be guided by the ideal of an accomplished communication. To act and communicate rationally is to place oneself as close as possible to the anticipation of the transcendent (for Jaspers), the kingdom of ends (for Kant).

One of the central problems of this philosophy is, then, the question of communication as such. The affinity of this method with Socratic



maieutics is obvious, with the exception, however, that what is called Socratic maieutics, for Socrates, becomes the call to Jaspers. It implements, in fact, the Socratic method, but removing its pedagogical aspect. As for Socrates, the philosopher, for Jaspers, does not have an existence different from that of other men. There is no longer even for him the Socratic priority of asking questions, because in communication, the philosopher is among his peers whom he can ask for help, just as they can turn to him. In this way, philosophy came essentially from the sphere of sciences and specialties, and the philosopher is also fundamentally deprived of any privilege (Arendt 1983a, 66).

## As a conclusion

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Many peoples in history have been able to resist political, economic, cultural and educational invasion. These resistances have been given thanks to the wills inherited from the ancestors. These “treasures” have become a kind of bridges between the past and the future that have given life. However, in addition to knowing how to value and remember these treasures, “it is necessary to have conscience in order to be able to name it, record it and narrate it historically” (Longhini, 2017, p.4). These treasures of the past are wisdoms of coexistence, harmony and education that tradition is called to bring to the historical present.

It is important to consider that the tradition (of tradere, to deliver) defended by Arendt, is also a wisdom that can not be despised by contemporary scientific currents that consider as a minor wisdom. Precisely, these theories have been proven throughout the history and they have all their validity and actuality. For this reason, contemporary education should not only try to feed on schools which consider that if something is not measurable and quantifiable it is worthless. For example, in many indigenous communities in the Ecuadorian highlands, their cultural and educational traditions have allowed them to resist exclusionary Eurocentric theories that do not educate community life, solidarity and the art of living in community. Every contemporary educational proposal must turn a blind eye to the tradition present in the memory of the peoples that has survived for centuries, and avoid treating it as a separate issue; it must be integrated as far as possible as a transversal axis in many disciplines, especially in the field of human and social sciences. And, precisely, this is the purpose of Edgar Morin, author of the complex thought, when he speaks of the seven necessary knowledge for the education of the

future (2011), a proposal elaborated from the Latin American ancestral wisdoms.

It is important to remember that, in the Ecuadorian case, some years ago and, still persisting in some places, education has been given with violence. The children were beaten and threatened by their teachers. All this because of a misunderstanding of authority. The children complied with the orders of their educators, not for their knowledge, but for fear of being punished. In this sense, it is profoundly illuminating the thought of Gadamer (1991) who states that “the authority of persons is an act of recognition and knowledge, that the other is superior to one in judgment and vision, and for this reason his judgment takes precedence, that is, they have priority over self-judgment” (p.236).

Returning to Arendt’s reflection, it would seem that young people have become independent of their teachers and parents, because they have based authority on blind obedience, it has been forgotten that authority is not granted but acquired in the practice of life. Where there is authority based on knowledge, not strictly scientific, there is recognition.

Arendt’s approach is an invitation to educators to be able to accompany and provoke in students, as did Socrates, a new participatory attitude in public affairs. The participatory exercise of citizens, through the word, is a source of freedom, and constitutes a response to the problems of the real and everyday world. Educating is also a way of awakening a critical awareness of resistance to neoliberalism and its market.

Liberating education is neither based on calculus nor on the category of means-ends; does not possess the truth but rather seeks it in community, far from any utilitarian category. The education that teaches them to think for themselves, to participate politically in the plural public space and that relies on their language, will forge citizens capable of acting politically.

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## Notes

- 1 The French translation is used in: Arendt, Hannah (1961), *The crisis of the culture*, Paris: Gallimard, pp. 222-252.
- 2 “The fact of feeding the incapable at the expense of the capable, would be a great cruelty.”
- 3 Being-there is the Dasein, the subjective existence, the opening and the surrender of the man to the being, to the world.
- 4 The miracle must be understood not in the religious or superstitious sense, but in the sense of the arrival of newcomers who will begin a new beginning, which will act in all improbability.

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Rethinking some  
social problems

*Repensando algunos  
problemas sociales*



# BRIEF NOTES ON THE “JUST WAR”’S THEORY ACCORDING TO FRANCISCO SUÁREZ

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## Algunas notas sobre la teoría de la “guerra justa” en Francisco Suárez

MAURO MANTOVANNI\*

Universidad Pontificia Salesiana de Roma  
mantovani@unisal.it

Orcid code: <http://orcid.org/0000-0003-1656-0216>

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### Abstract

This paper analyzes the principal themes concerning the doctrine of just war (*bellum justum*) in the thought and the writings of Francisco Suárez, who, as is well known, has contributed significantly to the birth of jurisprudence inter nationes characteristic of the modern period. The deeper study of this author can offer important points for the drawing up of a response to the question today whether there can be a “just war”, and whether “a humanitarian war” can or even must be conducted. In his writings Suárez, in fact, carefully dealt among other things with the theme of the “licity” and necessity or otherwise of a preventive military offensive to come to the aid of the innocent, as well as the question of the possibility of an eventual “just” war for both sides in the conflict. Within the Christian tradition the reflection concerning war and its “licitness” could already draw upon the fundamental contributions offered by the various “classics” of thought, among whom Augustine, Isidore of Seville and Thomas Aquinas. Nevertheless, in the sixteenth century both Francisco de Vitoria and Francisco Suárez were called upon to develop their reflections in a new context, characterized by an international situation in profound transformation, with which the “traditional” doctrine of war had to come to grips. A new political scenario was already emerging on the European scene in which the “modern State” was establishing itself irresistibly, and the nations were no longer disposed to submit themselves to the judgment of the Emperor or the Pope in order to determine who among the contending parties was waging a truly “just” war. In this context, the thought of the Jesuit theologian took shape and found expression above all in the *disputatio De bello*, of which, after situating it in its context, this paper presents the principal elements.

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### Keywords

Philosophy of politics, right, international right, war, Suárez.

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\* He is Rector of the Pontifical Salesian University of Rome, where he is a Regular Professor of Theoretical Philosophy II. Doctorate in Philosophy at the Pontifical University of Salamanca and in Theology at the Pontifical University San Tommaso d’Aquino “Angelicum”. He is a member of the Pontifical Academy of St. Thomas Aquinas. His main research deals with philosophical theology, history of Thomism, philosophy of history, and border issues between science, philosophy and faith.

### Resumen

Este estudio analiza los principales temas relativos a la doctrina de la guerra justa (*bellum justum*) en el pensamiento y en la obra del teólogo jesuita español Francisco Suárez que, como se sabe, ha contribuido notablemente al nacimiento del derecho *inter nationes*, característico de la edad moderna. La profundización de este autor –por medio del análisis de las fuentes y su hermenéutica comparada– puede, en efecto, ofrecer importantes trazos para elaborar también una respuesta a la pregunta actual de si puede existir una “guerra justa” y si puede o debe darse una “guerra humanitaria”. Este autor afrontó con gran atención en su producción filosófica, entre otros, el tema de la licitud o deber, o no, de la intervención bélica preventiva para socorrer a los inocentes, además de la cuestión de la posibilidad de una eventual guerra que sea “justa” para ambas partes en conflicto. Dentro de la tradición cristiana, la reflexión sobre la guerra y sobre su licitud podía ya valerse de las contribuciones fundamentales ofrecidas por diversos “clásicos” del pensamiento, entre los cuales están Agustín, Isidoro de Sevilla y Tomás de Aquino, aunque tanto Francisco de Vitoria como Francisco Suárez en el siglo XVI fueron llamados a desarrollar su reflexión en un contexto nuevo, caracterizado en cualquier caso por una situación internacional que se estaba transformando notablemente, y con cuya doctrina “tradicional” sobre la guerra debía entenderse. Se estaba ya en un escenario político en el que sobre la escena europea se estaba afirmando imparablemente el “Estado moderno” y las naciones no estaban ya dispuestas a someterse al juicio del emperador o del papa para saber cuál de los contendientes llevaba una guerra verdaderamente “justa”. En tal contexto se desarrolló el pensamiento del teólogo jesuita, que se manifiesta sobre todo en la *disputatio De bello*, de la cual, tras haber presentado algunas notas de contexto, este estudio ofrece los principales elementos.

### Palabras clave

Filosofía política, derecho, derecho internacional, guerra, Suárez.

## Introduction

In 2017, the fourth centenary of the death of Francisco Suárez (Granada, January 5, 1548 - Lisbon, September 25, 2017) takes place, along with Francisco de Vitoria, Hugo Grocio and Alberico Gentili. “Founding fathers” of the modern *jus inter nationes*, and there is no lack of interest in the work of this well-known Jesuit author<sup>1</sup> who in his writings has facilitated “a complex and complete juridical treatise that addresses the decisive themes of the doctrine of *bellum justum* as it was forming in the nascent *inter nationes* law of the modern age” (Cassi, 2014, XXVIII).

In this contribution<sup>2</sup> we intend to offer some notes, without pretension of completeness or exhaustiveness, relating to the subject of Suárez’s theory of “just war”, an argument on which the Spanish teacher continues to be highly studied, even in comparative terms<sup>3</sup>. We are, on the other hand, in a moment in which, notwithstanding the constant progress of mankind in knowledge and technological development, not only wars continue to happen, but they seem to be accentuated, creating a situation that Pope Francis several times has described as a “crushed” world in which a “third world war in pieces<sup>4</sup>” is being fought. In his Discourse in

Assisi on September 20, 2016, for example, the Pontiff solemnly recalled that “God’s name can never be used to justify violence. Only peace is holy. “Only peace is holy, not war” (Francis, 2016a) <sup>5</sup>.

The study and deepening of Francisco Suárez, who was a theologian, jurist and metaphysical philosopher, can offer for this some important points even today to try to answer the question of whether there can be a “just war”, and if it can or should be given a “humanitarian war”. With “investigative scruple and argumentative zeal” (Cassi, 2014, XIX) faced the issue of legality and the necessity or not of preventive warfare to help the innocent, as well as the question of the possibility of an eventual “Just” war for both sides of the conflict.

Within the Christian tradition, reflection on war and its lawfulness accompanies the history of thought, it is enough to recall -among the “classics”, and just to name a few- authors such as Augustine, Isidore of Seville, Thomas Aquinas, Francis of Vitoria, etc., and also the tradition of the social and political doctrine of the Church, and in particular the teaching of the most recent pontiffs since the Second Vatican Council, are very rich in indications and deliberations of the subject of war<sup>6</sup>.

Francisco Suárez obviously developed his thinking and his reflection in a context very different from the present one, characterized in any case by an international situation that was being transformed remarkably, and to which the “traditional” doctrine on war had to be faced.

It was then an inter-nation scenario where, as Cassi wrote, the protagonists:

They were already sovereign nations, or ‘*non superiorem recognoscetes*’. Papacy and Holy Roman Empire represented the architrave of the European *Respublica Christiana*, but its political and military role was already weakened: in the European scene irresistibly was affirming the ‘modern State’. The nations were no longer willing to submit to the judgment of the emperor or the pope to know which of the contenders led a ‘just’ war (Cassi, 2014, XVI).

We will see, in fact, how in the naturalistic debate the question of the configurability of a “just war” for both belligerents becomes a crucial issue. We will show that Suarez does not accept the possibility of a just war at the same time for the two belligerents.

Using as a methodology mainly the analysis of the sources and their comparative hermeneutics, we will present in these pages the thought of Suárez with some context notes (1) and then presenting first (2 and 3)

and then summarizing (4) the main elements of its *disputatio De bello*, to finally finish with some conclusive notes.

## Context Notes

Francisco Suárez is an author of notable interest in various points of comparison between scholastic thought and that of modernity and the influence he has exerted on later authors. It is for theology, metaphysics, ethics and also for legal-political reflection, including the subject of war. Thus writes A.A. Cassi:

If, in fact, the pages of Suárez ‘metaphysical’ constituted a point of reference with which modern and contemporary thought has been constantly related, from Cartesio to Leibniz, from Wolff to Heidegger, Suarez ‘political’ and ‘jurist’, beyond his involvement in the ‘hunt for the precursor’ of modern international law and contemporary democracy, marked a fundamental curve in the course of modern iuspolitical and historical-legal thinking, and one may think that there will still be awaited for a long time and wished for ‘re-readings’ and ‘returns’ to the work of Doctor eximius (Cassi, 2014, XXIX).

The Jesuit theologian, who has set out his ideas on the community of peoples and on the law of the people in his famous work *De Legibus*,<sup>7</sup> has specifically addressed the theme of war in the *De charitate* treatise concluding the exposition of the theological virtues, precisely in the *disputatio XIII*, with title *De bello* (Suárez, 1858, pp. 737-763, Suárez, 1956). This text, as well as the entire treatise on the three theological virtues, was first published in Coimbra in 1621, posthumously, four years after Suarez’s death, and is the result of the classes given by the Spanish teacher in Rome in the academic year 1583-1584.

There is a notable discussion among scholars on this subject and its theoretical implications (Faraco, 2013, pp. 29-39) and it would be interesting to be able to dwell more fully on the whole of the fundamental aspects of the positions of the Spanish theologian in reference to the subject of war: here we will focus mainly on the just war. Regarding the text of the *De Bello* suicioncianan lessons, Cassi writes that these move:

On the ridge that divided since then theologians and scientia juris, which, however, was not so neat in the Salamanca of the preceding century, as the jurists seemed to gain ground constantly [...]. Also in connection with this, these lessons fell in the following centuries into a kind

of no man's land: too theological for the jurist, too legal for the theologian (Cassi, 2014, XIX).

Obviously, all that Suárez expresses about this subject is associated with all his metaphysical, anthropological and ethical vision<sup>8</sup>. The human person, by its rational nature, is endowed, according to our author, with a political goal that can be fully achieved only within a peaceful order of relations between States, with a view to an ultimate goal that goes beyond these. The interaction between people and States nevertheless takes place historically within a situation of corruption linked to the presence of sin, which works so that the human passion is directed to possession and dominion.. In these conditions, both privately and publicly, the defense of one's own assets, starting with that of one's own life, represents in Suárez a natural right that must be recognized by and to all citizens. And in this sense, even in the case of an explicitly "confessional" reflection, the perspective of recourse to the norms of a natural justice goes in the direction of indicating universal principles that must be obligatory for all, both for Christians and for all types of "infidels".

The main references to Suarez, on the question of just war, are the figures of Augustine and Thomas Aquinas, cited precisely where one speaks of the requirements that make a war just. For the Jesuit theologian, the first represents a sure guide to make the human phenomenon of war historically intelligible, especially in reference to the theological interpretation of several fragments of Sacred Scripture and the challenge of capturing its authentic political meaning. The Angelic Doctor represents a constant and valuable reference, although the interpretation of the Thomist texts by Suárez, as for other fundamental themes, will be in any case more free and creative. As we know, it will be afterwards in the final part of the sixteenth century, when authors of great notoriety will appear that will also be applied in the commentary of the q. XL of II-II of the *Summa Theologiae*: besides Suárez, several figures, among which we find Domingo Báñez, Luis de Molina, Roberto Bellarmino, Gabriel Vázquez, Leonardus Lessius and Gregorio of Valencia.

The *disputatio suareciana De bello* is organized in nine sections, within which the Jesuit theologian asks: 1) if it is intrinsically evil (*Utrum bellum sit intrinsece malum*); 2) who holds the legitimate power to declare war (*Apud who sit legitima potestas indicendi bellum*); 3) if clerics are allowed to declare war (*Apud who sit legitima potestas indicendi bellum*); 4) what are the just titles of war according to natural reason (*Quis sit justus titulus belli, stando in ratione naturali*); (5) if Christian princes hold a just title of war, except that which dictates natural reason (*Utrum princi-*



pes christiani habeant aliquem justum titulum belli praeter eum que ratio naturalis dictat); 6) what certainty is demanded regarding the just cause of war, so that the war is effectively just (Qua certitudine constare due to just cause belli ut illud justum sit); 7) what is the right way to wage war (Quis sit debitus modus gerendi bellum); 8) if sedition<sup>9</sup> is intrinsically evil (Utrum seditio sit intrinsece mala); 9) if private war, or duel, is intrinsically evil (Utrum privatum bellum seu duellum sit intrinsece malum).

The definition of true and proper war is facilitated by Suarez at the beginning of the dispute: unlike the simple seditio, rixa or duellum, external conflict (external struggle), “which opposes external peace” is indicated as that” which is established between two sovereigns or between two states “(Suarez, 1956, p.47)<sup>10</sup>. Faraco and Buzzi argue that the question of the war for Suarez refers more to the ethical-juridical-political aspect than to the expressly theological one, so that the consideration of the external struggle is more linked to positions of natural law, moral philosophy, social and policy of the Aristotelian stamp than to theological evaluations (Faraco, 2013, p.35, Buzzi, 2007, pp. 118-120). In any case, the first issue that the Jesuit thinker must confront in the sectio prima is the question of the intrinsic evil or not of war.

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## If war, according to Suárez, is inherently evil

To the question *Utrum bellum sit intrinsece malum* Suarez responds above all that, in matters of faith, “war as such is not intrinsically evil, nor is it forbidden to Christians” (Suarez 1956: 52)<sup>11</sup> and that “war is not contrary to an honest peace, but to a petty peace, since it means the best means to obtain a just and stable peace” (Suárez, 1956, 54)<sup>12</sup>.

For the Spanish theologian, therefore, there is not necessarily a contradiction between starting a war and seeking an honest peace, so that war can be identified almost as a “lesser evil” that allows access to a situation of greater justice and therefore of more stable peace. A little earlier, Suarez had quoted, in answer to the fourth objection, the teaching of St. Augustine (*De Civitate Dei*, 19th century, chapter VII), stating that:

San Agustín replies [...] to arguments deduced by reason: they only prove that war should be avoided as much as possible; and should only be tried in case of extreme necessity, when there is no other remedy; war is absolutely not an evil, since the evils that follow it are accidental to its nature; and there would be even greater inconveniences if it were never allowed (Suárez, 1956, p.54)<sup>13</sup>.

Obviously it is fundamental to immediately raise the distinction between *bellum difensivum* and *bellum aggressivum*. Prevailing in the Jesuit thinker the consideration of the function of the authority to guarantee and ensure the common good, it is obvious that the war of a defensive character is always considered lawful as an expression of legitimate defense for the affected political community: regarding the war of aggressive aim, it will be fundamental to examine with attention all the circumstances that come into play.

For Suarez, therefore, “defensive warfare is lawful and sometimes even compulsory” (Suarez, 1956, 54)<sup>14</sup>, precisely because in its perspective the right to exist is inseparable from the right to use force. Even if these are essentially different, it seems clear that force is the condition for the effective application of the law, so that an offended State can and should claim the right to resort to force when threatened. In this perspective, war is nothing more than a historical relationship between State and State within which each of them must in each case preserve the common good safeguarding the whole of their rights.

The first legitimation of war, according to Suarez’s thought, comes from its defensive character: in this sense, it is not only not opposed to peace, love of enemies and forgiveness of injuries, as we have seen, but its legitimacy or, sometimes, even its obligatoriness, is based - for the Spanish theologian on the fact that:

Not only is this thesis valid for public officials, but also for simple individuals. All codes concede that it is lawful to repel force by using force. [...] The reason is that the right to self-defense is natural and necessary. [...] Sometimes it may be obligatory to defend oneself, at least by a law of charity [...]. For example, there is an obligation to defend the homeland, especially for those who are responsible for this duty (Suárez, 1956, pp. 54-55)<sup>15</sup>.

Turning now to examining the aggressive war (*bellum aggressivum*), Suarez states, first of all, that the latter, “even aggressive, is not intrinsically evil, but can be honest and necessary” (Suarez 1956: 55)<sup>16</sup>. It is understood, therefore, that war will never be an end in itself and can only be a means to a just and stable peace, but it may be necessary. According to him, for the State to undertake an aggressive war “To avoid unrighteousness and to repress perverse enemies; that without this the States could not live in peace.” The recourse to the war for Suarez is therefore legitimized by natural law and, consequently, “also by the law of the Gospel, which in no way repeals the natural law, nor does it contain new divine rights, except those referring to the faith and the sacraments” (Suárez, 1956, p. 56)<sup>17</sup>.



In arguing for his answer to this question, Suarez also calls Martin Luther’s cause, criticizing him severely<sup>18</sup> and asserting - in connection with the difference between a defensive war and an aggressive war - that one must take into account the fact that sometimes that which might seem like a defensive fact is revealed instead as a real and own aggression. The Spanish theologian warns to this end that “injustice can be action that is practically being carried out or action already finished, whose reparation is attempted through war.” And adds: “In this second case the war is aggressive; in the former, it has all the characteristics of a defense, provided that it is done with the moderation of which it protects itself without exceeding its rights” (Suárez, 1956: 57)<sup>19</sup>. For the Spanish Jesuit the offensive war then, even if legitimate, is only as ultima ratio: “recourse to the Pope or to international arbitration,” warns A. Simoncini- should have tried to avoid the prevalence of the law of the strongest “(Simoncini, 13).

As for the general principles underlying Suarez’s theory of the just cause of war and the nature of offensive war, Regout notes that:

With clarity and firmness Suárez enunciates the principle to be found in all successive theories: there is no just cause other than an injustice committed by the adversary if it cannot be repaired or avenged by any other means and its gravity is provided to the calamities that will derive from the war (Regout, 1934, p.195).

Suarez concludes the first section of the *disputatio De bello*, stating that “certain conditions must be fulfilled for the war to be lawfully made,” and in listing them, he directly takes up the tradition of Thomas Aquinas (*Summa Theologiae*, II-II, XL, Article 1) indicating the lawfulness of the declaration and of the performance of the war where there is present the concomitance of three elements, which he originally interprets. These are: “first, legitimate power to make war; second, a just cause or a legal title; third, that a dignified manner and equity be observed at the beginning of the struggle, during the hostilities and after the victory” (Suarez, 1956, pp. 57-58)<sup>20</sup>. Each of these conditions is then studied by our author in the successive sections of the *disputatio*.

## The remaining sections of the *disputatio De bello*

The second section addresses the question of who legitimately possesses power - in the case of aggressive warfare, since all have the power to de-

fend themselves against an unjust aggressor - to declare war. This legitima potestas, for Suarez, belongs only to the sovereign who, endowed with potestas jurisdictionis is the only one who competes the iustitia vindicativa, or the duty to punish the wrongdoers, a power that is extremely necessary in the political community. Precisely for the sake of this type of authority, for the Jesuit theologian “as the head of the state can punish his own subjects when they harm another, he may also take revenge on another sovereign or state that is subject to him by reason of a crime” (Suárez, 1956, p.60)<sup>21</sup>. Moreover, if the sovereign prince did not do so, by his negligence he might also be deprived of his own authority of the political community<sup>22</sup>.

After considering the position of Francisco de Vitoria and having confirmed that the principles he put forward “are equally valid for Christians and for infidels because they are based on natural law” (Suarez, 1956, p. 65)<sup>23</sup> on the question of whether or not the Pontiff should judge the political issues that affect the concrete life of a kingdom, as he had already done in the *De legibus* and the *Defensio fidei*, treating it nonetheless in our dispute according to specific perspective of the evaluation of a just war (Suárez, 1858, pp. 740-741, Suárez, 1956, pp. 69-73). C. Faraco writes about this:

The Jesuit tries to clarify how the Pontiff is substantially a spiritual authority unable to intervene in all political matters that concern the more practical life of a kingdom. However, potestas indirecta allow the head of the Church a power to judge whether the moral ends pursued by a sovereign with the search for the bonum commune of his people are in conformity with the values of the Church. Therefore, the Pontiff can hardly judge a war as just if it is undertaken between two Christian kings, although ‘unusual’ might even happen to be aligned in favor of one of the two involved, but will always be aligned against the infidels. It is evident that the Jesuit could not have been more attentive and appropriate to the times and to the role played (Faraco, 2013, p.37).

The Jesuit theologian, in the fourth section, shows that the problem of the juridical order calls for the necessary distinctions between the right to war and the law concerning war. What are the right titles of war according to natural reason (just cause, et titulus). In the path of his predecessors, including Francisco de Vitoria, the Spanish teacher finds again as the only “just cause and sufficient reason for war... a serious and already consummate injury that cannot be avenged or repaired in any other way” (Suárez, 1956, p75)<sup>24</sup>. Suarez therefore states very clearly that no war can be just if it does not have a legitimate and necessary cause, and

this cause is a *gravis injuria illata*, quae alia ratione vindicari aut reparari nequit. It states, however, that there are no mistakes in the interpretation of this principle, according to circumstances and situations. Indeed, in the case of "*absurdissimum*", in which both contenders are simultaneously offended and in the right to defend themselves, it is not possible to speak of a just cause, since "two contrary rights cannot be just simultaneously" *duo enim contraria jura non possunt esse justa*) (Suárez, 1858, p. 744; Suárez, 1956, p. 76)<sup>25</sup> and therefore must be deepened the various elements that determine a real injury suffered, and that our author examines.

If the just cause for war is a *injuria illata*, and therefore an injustice suffered, which may consist of a brutal aggression against territory, people and property, defensive war is precisely opposed to all this and that - as it has been said - in addition to being allowed may sometimes become mandatory. Regout warns that for the Jesuit theologian this is of such evidence that "he dedicates nothing more than a few words" (Regout, 1934, p. 196)

The injustice suffered may also have another form of violation of the law. And against this one can, for our author, carry out an aggressive war, on which Suárez focuses his attention here.

Several kinds of "insults" (*injuria*), says the Spanish theologian, are a cause of just war; these can be grouped into three chapters. First, when a prince seizes the property of another and does not want to restore them. Second, when, without reasonable cause, it denies the common rights of peoples, such as the right of transit through the public highway and international trade. Third, a serious injury to reputation or honor (Suárez, 1956: 77)<sup>26</sup>.

Regout notes to this purpose that Suarez:

He submits a thorough analysis of the aggressive war, and in the path of the medieval writers and of Vitoria, takes a position on two points. On the one hand: the independent prince has the undisputed right to resort to aggressive warfare in certain specific cases. On the other hand: it should not use this right if it has been satisfied as rigorously required. Here we find again as a basis the two guiding ideas that govern the Suarezian doctrine of the law of nations: supremacy and at the same time limitation of sovereignty through higher law: each state forms an independent set but at the same time is part of a community of peoples (Regout, 1934, pp. 196-197).

And Faraco adds to this purpose that “in this way the Jesuit re-launches a legal-economic approach, indicating precisely the violation of these fundamental rights of commerce and transit, ethical-political factors that had been inaugurated at the dawn of Spanish Scholastics” (Faraco, 2013, p.38).

Suarez also attributes, as Francisco de Vitoria, a punitive character to the offensive war, but according to his doctrine, as Regout emphasizes:

The war made with the intention of reappropriating, after a period of time, an own good, must be considered as a war both aggressive and punitive. One might think that here the idea of revenge is pre-eminent. Numerous, on the contrary, are the steps in which Suarez indicates that ‘to recover’ as a legitimate cause of war. The first and most natural motive that, according to Suárez, justifies the war, must be found, in our opinion, in the need for each to keep the integrity of their rights intact ‘*ut quisque se conservet indemnem*’ (Regout, 1934, pp. 199-201)<sup>27</sup>.

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Following the disputatio, Suárez presents the list of titles for which it is legitimate for the sovereign to declare war, among which are also - as it was already expressed in the *De legibus* and the *Defensio fidei* - the defense of rights of the citizens violated by other sovereigns, and the discrepancy between faithful and infidels<sup>28</sup>. We then proceed to consider the third condition of the just war, that is, the modalities of its development, and it follows the treatment of later technical aspects of the war, in which we do not stop later than to consider - in section V - the question of *defensio innocentium*, which Suarez recognizes as the only cause (together, obviously, to insult) of just war: “*Christianus princeps non potest indicere bellum nisi vel ratione injuriae vel ob defensionem innocentium*” (Suárez, 1858, p. 748)<sup>29</sup>. In the N. 1 of the same section Suarez had already recognized that it would always be permissible to declare a war to defend innocent children (“*Et confratur... semper liceret indicere tale bellum propter tuendos innocuos parvulos*”) (Suárez, 1858, p. 87), considering the title of *bellum contra inhumanos* as not exclusive to Christian rulers: “this title, if it exists, is not exclusive to Christians, but is valid for any king who wishes to defend natural law, which is, after all, the origin of this title” (Suárez, 1956, p.89)<sup>30</sup>.

It may be interesting to note, finally, that in the seventh section, devoted to the just way of conducting a war, Suarez will assert that “continuation, as a principle of war, must be imposed by necessity” (Suarez, 1956, p. 106)<sup>31</sup> and that “the right of war is an odious right, and its application means a most severe punishment; then we must restrict it as

soon as possible "(Suárez, 1956, p. 106)<sup>32</sup> The use, therefore, of the "right of war", which is defined by Suárez here as "odiosum", is in any case one of the greatest evils of humanity. And n. 17 of section V Suárez deals with the subject of the innocent and of the lawfulness of their sacrifice in order to the victorious conclusion of the war affirming that:

Sometimes this punishment is allowed for the enormity of the crime committed or for the punishment of other cities; and because then it is possible to distinguish the innocent from the guilty, if it is not by sex or age. It is generally given authorization to kill others, while the combat lasts, but not after the fight is over or after victory is achieved. [...] The one who has the right to the end of the war, absolutely with parley, also has to those means; in this case the death of the innocent is not attempted as such, but is followed indirectly [...]. Otherwise it would be impossible to end the war. For the same reason a pregnant woman can apply a medicine that is necessary to preserve life, even though she knows that it causes the death of the child. From these arguments it is concluded that only in the time of need is the death of the innocent allowed (Suárez, 1956, pp. 116-117)<sup>33</sup>.

Prosperi and Simoncini - commenting on the Suaretian theory - note that in our theologian:

What remains, for all intents and purposes, as a theorist of just war, is perhaps for the first time the idea of the unity of the inhabitants of the earth [...] united by the obligation of reciprocal benevolence and by commercial and political relations, and therefore needed to regulate their own coexistence through diplomacy and shared norms on war and commerce. On the same basis, in a second moment of his reflection, the Jesuit theologian will come to maintain that, precisely because the war ends inevitably by damaging at least part of the unity of the human race, it is in any case unjust. But, except for the last Suarez, it will be precisely the Jesuit casuistry that will crumble and cancel without residue the religious rigidity of the command not to kill. The logic of a just war will be relaunched not only in the American wars, but also in the struggles against the Ottoman Empire and in the civil wars of religion which, between XV and XVI centuries, will bloody Europe (Simoncini: 13; cf. also Prosperi, 2005, pp. 81-82).

For Suárez, the true quintessence of the law of war is therefore in the need of each to preserve his own right when there is an unjust offense, behind which opens the broader perspective that each should obtain what it corresponds and that justice must dwell intangibly. The obstinacy by the adverse party in the injustice is for our author justification of the war. Objective in-

justice is in this sense, for the Jesuit theologian, the fundamental reason, and is always considered as guilty. Thus, war, which in principle is proposed to defend, maintain and restore the right, may also include the motive of punishment as a vengeance of the moral order. This right of penal application completely transforms the war into a war of sanction. Thus, in addition to safeguarding its own right, Suarez recognizes in princes the right to wage war to assist the innocent as well as the foreigners (Regout, 1934, 203).

## General look at the Suaretian perspective, and open questions

We start with some synthetic elements of what we have presented, from the final point relative to the Suaretian theory on the war of intervention for aid of a “humanitarian” character. Thus, Regout summarizes:

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1. The right of defensive war to come to the aid of innocent strangers is not denied. [...] 2. A punitive war is permitted at the request of the offended State, by way of relief. 3. That Suárez be indignant at the principle that ‘one should not interfere in the affairs of others’ is undoubtedly linked to the conduct in the ‘Indies’ by the Spaniards (and others), who saw in the ‘crimes’ of the natives a motive for the punitive war and that, by virtue of the ‘right of revenge’, occupied the conquered nations. 4. And it may be Suarez’s good sense that he has made him understand what grave danger it implies, given the weakness of human nature, also among rulers, the right to go and repress injustice somewhere in the world, a danger that, although to a lesser extent, is also linked to the right to ‘go and defend the innocent’ without being asked. 5. That an exactly determined right of revenge can be strongly valued within a well-organized international society, and that consequently one must tend to it as an ideal, nothing seems to us to be fairer than this (Regout, 1934, 204 -205, see also Cassi, 2014, XXIII-XXVII).

Obviously, this theme, which is so current, is linked, as we have seen, to the deepening of the question, faced by Suárez with particular attention, of the right of war in case of dubious claims (of the “just war” for both parties and the possibility of applying the probability of the doctrine of war (Regout, 1934, pp. 206-230, Cassi, 2014, XX-XXIII).

And if we concentrate later on the question of the fundamentals, it is central to understand to our author also the consideration of the concept of law, and in particular of “natural law.” R. Campa writes for this purpose:

The Spanish theological current [...] recognizes in reason the foundation of the human condition in its manifold manifestations. The law - in the Spanish theological current - continues to be, according to the Thomist conception, an *ordinatio rationis*. The constitution of the State can therefore be the result of the evolution of reason or a contract, stipulated among the members of a community system in the exercise of their freedom. Be it the budget, so to speak, evolutionary genetic, or the voluntarist budget, do not contrast between them in that they concur to make consistent the aspiration of the human community to consider general - and therefore to share - the purpose expressed by a single individual or by a group of individuals in the interpretation of the common good. This conviction preordains the glossa that Francisco Suárez makes of the *Summa Theologiae* Thomista and the doctrine of Vitoria (Campa, 2010, pp. 45-46).

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However, for the Spanish teacher, it is already a *ratio legis* different from that of Aquinate (Bastit, 1990).

From the point of view of interpretation and development of doctrines, and in the questioning of the “fortune” after this treatise of the Jesuit theologian, the relationship between Suarez and the Dominican Domingo Báñez assumes a particular accent on which Regout notes:

We believe, albeit with reservations, that the theory of the war of Báñez and Suárez have no direct relationship. [...] It is incontestable, for example, that Lessius’s treatise on war, written in 1592, refers to Suarez, of whom Lessius had been a disciple in Rome. While Suárez is not mentioned by him, Báñez to the contrary, he is many times [...]. Chronologically comes Gregory of Valencia (1595). He certainly knew Báñez, and perhaps Suarez [...]. Finally, Vázquez (1598), in criticizing the doctrine of ‘some modern writer’, should have referred to Báñez, if not to Gregorio de Valencia; one can say with even greater probability that his criticism was directed mainly to Suarez [...]. One can argue to the point of knowing, between Báñez or Suárez, who corresponds to the historical primacy. We will attribute it to Suarez, for practical reasons: in fact, the opinions, which are often different from ours, which some recent writers have issued around Suarez, compel us to a closer examination of the Suaretian doctrine as attentively the author has exposed it (Regout, 1934, pp. 193-194).

In any case, this opposition between Báñez-Suarez and Vitoria-Molina also addresses the crucial issue to which we have referred earlier, that is, the discussion of whether war could be fair to both contending parties. In considering such a case, Regout notes again:

All authors of this period consider that an invincible error is detected in leading the two parties to consider war as subjectively justified. But

for Báñez, Suárez and Gregorio de Valencia, this truth is only theoretical [...]; on the contrary, Vitoria and Molina draw the consequences: the prince who knows and supposes that the adversary promotes a war of good faith, cannot, during and after the war, carry out more violence than is strictly necessary for the execution of his law; any penal capacity is expressly denied (Regout, 1934, pp. 269-270).

It is striking also that in Suárez we find the use of the expression “*justitia commutativa*” within the doctrine of the law of war, just when one enters into matter with regard to acts perpetrated during and after the war, also during and after a vengeful war, and therefore, whenever it is due to be attributed to someone what is strictly due to him; this case is presented in the situation of restitution or reparation. This expression is used for the first time, as it is, by Suárez, although:

The idea is familiar to all authors, not only those of the sixteenth century, but even more to those of the Middle Ages; in fact, all considerations about the right of recovery and the duty of restitution, where revenge is not involved, are based on the principles of commutative justice (Regout, 1934, p. 272)

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The reflection of the Spanish Jesuit theologian, on the one hand, presents some traces of evident originality, on the other hand, is fully inserted in the debate with the different authors, Jesuits and not, which was characterizing the cultural context of late scholasticism. In spite of the differences and originality that we have underlined, one could therefore affirm - with Danilo Zolo - about the discussion about the “just war”, which:

In the intentions of his scholastic ideologues, from Thomas Aquinas to Francisco de Vitoria to Francisco Suarez, the distinction [between just and unjust war] should contribute to limiting the war by imposing on Christian princes waging war justified by good moral reasons and combated with lawful means [...]. Only with the abandonment of the theological-moral and cosmopolitan premises of the medieval doctrine of *justum bellum*, would have been affirmed in Europe, from the seventeenth century onwards, ‘international inter-state law’. Given that it was already taken for granted that in the absence of a universal moral authority, all contenders would have considered fair war itself - *bellum utriusque justum* - inter-state (and not cosmopolitan) international law focused on the definition of exclusively formal and procedural rules (Zolo, 1995, pp. 98-99).

Suarez is right, as we have seen, in this fundamental “knot.”

## Conclusion

The theme of “just war” and “war justice” has undoubtedly represented Francisco Suárez as an opportunity to address an ethical-juridical and ethical-philosophical and theological issue. The problem - considered as a whole - consists in determining the conditions that allow us to agree and not confront the theological virtues of faith, hope and, above all, charity, with the historical and political form of evil represented by war, a human phenomenon that proves to the Jesuit theologian the impossibility of the political and historical identification of morality and law.

Our author, continuing the reflection on international law and its principles in view of the regulation of war, follows the work of Francisco de Vitoria. The casuistic and academic trace of the production of the Spanish teacher found a quite favorable field in the consideration of a subject, that of the war, which in itself is rich in nuances, especially practical, as well as theoretical.

Through the stylus argumentandi of the scholastic tradition, our author - as we have seen - has facilitated in the *De bello*:

An articulate ex-professed inquiry into the war, on the conditions of its lawfulness, on the obligations *sub specie juris* to which princes, military and subjects are subjected during their development, on the legal status of prisoners; reflection also conducted by the punctual examination of medieval and in argument contemporary doctrine (Cassi, 2014, XXVIII).

Faraco has written:

Suarez, analyzing reality, tries to regroup those who, in his opinion, are the events that can more easily happen both outside a political community and within it. The description not only of titles, but also of the causes and behavior to be followed in the midst of war - which must always have as a reference the weighing of violence with injustice suffered - is done, through a harmonious juridical and philosophical conscience, capable of clearly claiming the concepts of *prudencia* and *bonum commune*, where all Suarez’s political work will be inspired. Moreover, all of Suarez’s activity is marked by constant dialogue with its accredited teachers and their contemporaries, in order to project itself towards a new interpretation of topics that, little by little, are submitted to his attention to verify the existence of a solution as close as possible to reality (Faraco, 2013, p.39).

Regarding the question of whether war (offensive) must necessarily have a vengeful, and therefore penal, character, we have seen that Suárez's response (as well as of Báñez and Gregorio de Valencia) is undeniably positive, while Vitoria and later Molina expressly discusses the possibility of a just war that is lawfully carried out even after having recognized the good faith of the adversary (Regout, 1934, p.268). A fundamental issue to which a decisive answer is demanded, also to the philosopher of the politics of today.

Suarez has collected the heritage of thought that the previous authors gave him and has reworked it, confronted with the challenges of his time and tried to respond to them, addressing in particular the issues of "just war for both parties" and of the just war understood as a war-like intervention in favor of the innocent, then-and not only then-highly discussed subjects.

The principles it proposes are clear, but also present their limits. In its position "it is the reason, in its epistemological statute, that imposes the legal status of a *bellum iustum* that is such for one, and only one, of the parties" (Cassi, 2014, XXIII). Where the legitimized part of the recourse to war is undoubtedly identified, there should be no difference between believers and infidels, and this is indeed affirmed by our author, who still maintains the recognition of a specific mission of the Christian sovereigns.

Also the principle of military intervention made just by the evil or inhuman behavior of the adversary against the innocent, especially if they are children, finds many - too many - delimitations when it is transferred to the operational sphere. And there remains the problem of who is actually innocent, and whether it is sacrificial when it is inevitable to end the war, when finally a case of *extrema ratio* occurs. We have seen how Suárez proposes in section VII the example of the mother who during pregnancy can take medicine necessary to save her life despite being aware that she will seek the death of a child: for the Jesuit theologian, as Cassi comments:

It is the same *charitas* that seems to ask for it: to end the war represents the measure of fair beauty that descends from the *ordo Charitatis*. The principle of Charity, relevant and decisive for the discipline of the war *extrema ratio*, contemplates the hypotheses, from the pregnant woman to the soldier, who justify death in favor of a superior good (Cassi, 2014, XXVII).

In the Spanish teacher we find, therefore, the relation between the medieval and the modern, not only from the point of view of a specific



subject to discuss, but also from the point of view of the “form” of rationality employed. M. Pacioni warns:

The political definition of the human essence on the part of Suárez induces to consider with more charge the political foundation of the interchange between anthropology and law, exchange today versed by the technical-economic neutralization of the government that depoliticizing the human, it induces to surrender to exclusionary and aggressive identity-rims (Pacioni, 2015).

In this sense also the deepening of the doctrine on the “just war” of a Jesuit theologian who has left the scene of this world four centuries ago can be a stimulus to live, with healthy realism, as builders of peace and to transmit the passion for justice and solidarity fraternity.

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## Notes

- 1 With regard to Suárez in general, I here only mention some useful studies, referring also to the abundant online Bibliographies offered by Scholasticon ([http://scholasticon.ish-lyon.cnrs.fr/Information/Suarez\\_fr.php](http://scholasticon.ish-lyon.cnrs.fr/Information/Suarez_fr.php)) and by S Penner (<http://www.sydneypenner.ca/bib.shtml>). See also: Prieto López, 2006; [Links] Coujou, 2010; Sgarbi, 2010; Hill and Lagerlund, 2012; Schwartz, 2012; Pistacchini Moita, 2014; Novák, 2014; Salas and Fastiggi, 2015.
- 2 Some of these reflections have already been presented in the French language (Notes sur l’apport de Francisco de Vitoria et de Francisco Suárez à la théorie du droit de la guerre) during the Journées d’étude “La Guerre et le Droit” 11 and 12 of March of 2015 in Paris in the Académie des Sciences morales et politiques, and that they are in the process of publication. Also in Italian language, a broader text titled La dottrina della “guerra giusta” in Francisco Suárez is being published for the Salesianum magazine. I thank Professor Mercedes López Sánchez for her help and advice for this work in Spanish, which also includes the translation of several texts that are not yet in the Spanish language.
- 3 See, for example, various texts from the classics (Rolland, 1914, Torres Campos, 1917, Regout, 1934, pp. 194-230, Guerrero, 1948) to the more recent ones (Kremer, 2012; Murphy, 2012; Reichberg, 2012; Vauthier Borges de Macedo, 2012; Faraco, 2013; Medina, 2013; Cassi, 2014: IX-XXII). The interesting contributions of M. González Fernández and E. Lacca, presented in the Convention “Between the Renaissance and Modernity: Francisco Suárez (1548-1617)” developed in Salamanca on 30-31, should be added as soon as they are published. March 2017.
- 4 Cf. Francisco, 2016b; Francisco, 2017.
- 5 And in his last encyclical, *Laudato si’*- Pope Francis, referring to the lukewarmness of international reactions to the degradation of the human and natural environment, and to the growth of planetary iniquity, states: “War always causes serious damage the environment and the cultural richness of populations, and the risks are heightened when one thinks of nuclear weapons and biological weapons. For ‘despite the fact that certain international agreements prohibit chemical, bacterio-

- logical and biological warfare, in fact laboratories are still being investigated for the development of new offensive weapons capable of altering natural equilibria'. Policy requires greater attention to prevent and resolve the causes that may lead to new conflicts. But the power connected with finance is the one that is most resistant to this effort, and political designs are not usually broad-minded. What is the purpose of preserving today a power that will be remembered for its inability to intervene when it was urgent and necessary to do so? "(Francisco, 2015: 57).
- 6 And we could immediately indicate other authors such as Gabriel Vázquez, Domingo Báñez, Leonardus Lessius, Gregorio de Valencia, Luis de Molina, Hugo Grocio. Cf. by the way, among the numerous volumes that could be cited, Segura Etxezarraga, 1991; Bobbio, 1992; García Caneiro, and Vidarte, 2002; Pontifical Council for Justice and Peace, 2004: nn. 437-438 and 497-517; Walzer, 2004; Bellamy, 2009; Allman and Winright, 2010; Allhoff, Evans, and Henschke, 2013; Aznar Fernández-Montesinos, 2013; Possenti, 2014; Winright, 2015; Possenti, 2017.
  - 7 Cf. Suárez, 1856b. See in particular book II (*De lege aeterna et naturali, ac jure gentium*), chapters 18 (*An jus gentium aliquid praecipiat, vel prohibeat, aut potius solum concedat, vel permittat*, V, 163-166) and 19 (*Utrum jus gentium distinguatur a naturali tanquam simpliciter positivum humanum*, V, 166-170). Also, in the *De Legibus*, the Suaretian affirmations according to which every State has full power to ensure its conservation and the common good, in book III (*De lege positive human secundum se et prout in pure hominis natura spectari potest quae lex etiam civilis dicitur*), chap. 30 (*Utrum lex human et civilis possit obligare ad sui observationem cum periculo cujuscumque nocimenti temporalis, etiam mortis*), n. And that this imperative prevails over any eventual individual consideration (just as it may be, in the case of the Republic of Austria, then, in paragraph 11: *Satisfit argumentis contrariis*, V, 296).
  - 8 Suárez confronts in the last fine hominis the theme of the rational determination of the principles that govern human actions, and also the theme of just war finds its adequate placement only within this ethical-anthropological framework. Cf. Suárez, 1856a: Proemium, XIII-XIV.
  - 9 Suarez defines sedition as a kind of civil war, "any collective struggle that occurs within the same State. It can be established between two parties or between the sovereign and his people." Suárez, 1956, p. 125. Cf. Suárez, 1858, p. 759. As is well known in the case of the sedition referring to the revolt of the body politic (*respublica*) against the prince, when the latter, behaving like a tyrant is an aggressor of the political community, Suárez in the third and sixth book of *Defensio fidei catholicae* will justify its deposition. Cf. Suárez, 1859: I. III (*De summi Pontificis supra temporal reges excellentia et potestate*, 202-351) and I. VI (*Of fidelitatis oaths Angliae*, 660-735).
  - 10 "Outer conflict, quae exteriori paci repugnat, tunc proprie bellum dicitur, when it is between princes, two republics" (Suárez, 1858, p.737).
  - 11 "Bellum simpliciter nec est intrinsece malum, nec Christianis prohibitum" (Suárez, 1858, p. 737).
  - 12 "Unde ad confirmationem, negatur bellum that contrarium honestae paci, sed iniquae; est enim potius medium ad veram et tutam pacem obtinendam" (Suárez, 1858, p.738). The Jesuit theologian goes on to say that the lawful war "is not opposed to the love of enemies; because one does not hate people who legitimately do the war, but the actions to just punishes by means of arms. The same is true of the forgiveness of insults, mainly because this is not a precept that does not admit ex-



- ceptions, because sometimes retaliation can be demanded using lawful procedures (Suárez, 1956, 54).
- 13 “Ad rationem, respondet Augustinus, 19 de Civit., capit. ult., bene probare, bellum, quoad fieri possit, esse vitandum, et solum in necessitate extrema, quando nullum aliud medium superest, tentandum; non vero esse prorsus malum, quia quod ex eo sequantur mala per accidens est, et majora sequerentur, si nunquam liceret” (Suárez, 1858, p. 738).
  - 14 “Bellum defensivum non solum est licitum, sed interdum etiam praeceptum” (Suárez, 1858, p. 738).
  - 15 “Prior pars sequitur ex prima conclusione [...] et habet locum non solum in publicis magistratibus, sed etiam in privatis personis; nam vim vi repellere omnia jura permittunt [...]. Ratio est quia jus propriae defensionis est naturale et necessarium. [...] Nam propria defensio interdum esse potest in praecepto, saltem ex ordine charitatis [...] item defensio reipublicae praecipue si ex officio incumbat”. Suárez, 1858: 738.
  - 16 “Dico tertio: bellum etiam aggressivum non est per se malum, sed potest esse honestum et necessarium” (Suárez, 1858, p. 738).
  - 17 “Ratio est, quia tale bellum saepe est reipublicae necessarium ad propulsandas injurias, et coercendos hosts, neque aliter possent respublicae in pace conservari. It is ergo hoc jure naturae licitum, even though it was lege evangelica, quae in nulla re derogat juri naturali, neque habet new divine praecepta, praeterquam fidei et sacramentum” (Suárez, 1858, p.738).
  - 18 “It is ridiculous, therefore, what Luther said that it was not lawful to resist divine punishment. God does not want these evils, but allows them; then does not prohibit that they can be avoided in all justice” (Suárez, 1956, p.56). “Quod vero Lutherus aiebat, non licere resistere castigationi Dei, ridiculum est: Deus enim non vult haec mala, sed permittit, unde prohibet quæ possint propulsari” (Suárez, 1858, p.738).
  - 19 “Quocirca notandum est an injuria sit in fieri moraliter, an facta jam sit et per bellum satisfactio intendatur. Quando se habet hoc secundo modo, bellum est aggressivum: primo modo habet rationem defensionis, dummodo fiat cum moderamine inculpatæ tutelæ” (Suárez, 1858, p. 739).
  - 20 “Primum, ut sit a legitima potestate. Secundum, ut justa causa, et titulus. Tertium, ut servetur debitus modus, et aequalis in illius initio, prosecutione, et victoria” (Suárez, 1858, p. 739).
  - 21 “Secundo, quia potestas indicendi bellum est quaedam potestas jurisdictionis, cujus actus pertinet ad justitiam vindicativam, quae maxime necessaria est in republica ad coercendum malefactores; unde sicut supremus princeps potest punire sibi subditos quando aliis nocent, ita potest se vindicare de alio principe, vel republica, quae ratione delicti ei subditur” (Suárez, 1858, p. 739).
  - 22 “Tunc enim posset tota respublica se vindicare, et privare ea auctoritate principem, quia semper censetur apud se retinere eam potestatem, si princeps officio suo desit” (Suárez, 1858, p. 739).
  - 23 “Quae omnia, cum in lege naturali fundata sint, communia sunt Christianis et infidelibus” (Suárez, 1858, p. 740).
  - 24 “Rursus, causa haec justa et sufficiens est gravis injuria illata, quae alia ratione vindicari aut reparari nequit” (Suárez, 1858, p. 744).
  - 25 A.A. Cassi comments on this regard: “The absurdissimum leaves no doubt, and it is not just a logical but also a legal absurdity; we could also say, on the number of interdisciplinary studies of the history of medieval logic, which absurd, under the logical profile, is absurdum also in puncto iuris. [...] In Suarez, in short, law does

- not renounce the judgment of 'just' or 'unjust' that this by definition implies; with greater reason, if the judgment refers to the iusta or iniusta nature of the bellum "(Cassi, 2014, p.21).
- 26 "Secundo advertendum est varia esse injuriarum genera pro justii belli causa, quae ad tria capita revocantur. Unum, si princeps res alterius occupet ac nolit restituere. Alterum, si neget communia jura gentium sine rationabili causa, ut transitum viarum, commune commercium, etc. Tertium, gravis laesio in fama, vel honore" (Suárez, 1858, p. 744).
- 27 Cf. Suárez, 1858, p. 744. "In retaliating for injury, two things may be attempted: first, compensation for damages to the offended person. There is no difficulty in legitimately declaring war for this cause, because if it is permitted by reason of an injury, it will be more reasonably so that each State preserves the integrity of its rights. Many examples are found in Sacred Scripture. The second, so that the offender is punished with complete complicity, which offers his difficulty "(Suárez, 1956, p.79).
- 28 Writes A.A. Cassi thusly: "It is in the [...] sectio V that Suárez distances himself from the sententia quam Hostiensis Panormitanus, et alii Canonistae defendunt, which affirms the titulus infidelitatis, quia scilicet nolunt veram religionem admittere. Suárez wisely notes that on this road, rather than avoiding, the offenses against God are multiplied more than they could be avoided. "(Cassi, 2014, p. XXII)
- 29 "I conclude that a Christian prince cannot declare war if it is not because of an injury or for the defense of the innocent" (Suárez, 1956: 89).
- 31 "Sicut initium, ita continuatio belli debet esse necessitatis" (Suárez, 1858, p. 753).
- 32 "Denique jus belli est odiosum, et poena ejus gravissima; ergo restringenda est, quoad fieri potest" (Suárez, 1858, p. 753).
- 33 "Nam hoc interdum licet sive ob nimiam criminis gravitatem, sive ad emendationem aliorum; quia vero tunc vix possunt distingui innocentes a nocentibus, nisi per sexum vel aetatem, ideo quoad reliquos generaliter datur illa facultas quandiu durat actualis pugna secus vero erit illa finita et parta victoria. [...] Nam qui habet jus ad finem belli, per se loquendo, habet jus ad haec media: mors autem innocentum non est tunc per se intenta, sed per accidens sequitur [...] Et confirmatur, nam alia ratione impossibile esset perficere bellum. Item mulier habens in utero filium potest uti medicina necessaria ad vitam suam, etiamsi sciat inde consequendam mortem filii. Ex quibus rationibus colligitur extra articulum necessitatis hoc non licere" (Suárez, 1858, p. 756).

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# THE IMPACT OF THE CRISIS ON THE INTEGRATION PROCESS OF ECUADORIANS IN SPAIN

## El impacto de la crisis sobre el proceso de integración del colectivo de origen ecuatoriano en España

GORKA MORENO MÁRQUEZ\*

Ikuspegi. Observatorio Vasco de la Inmigración/Universidad del País Vasco  
gorka.moreno@ehu.eus

Orcid code: <http://0000-0002-9640-5437>

JUAN IGLESIAS MARTÍNEZ\*\*

Instituto Universitario de Estudios sobre Migraciones /  
Universidad Pontificia Comillas/ Madrid- España  
jiglesias@comillas.edu

Orcid Code: <http://0000-0002-8333-7834>

MERCEDES FERNÁNDEZ GARCÍA\*\*\*

Instituto Universitario de Estudios sobre Migraciones/  
Universidad Pontificia Comillas/Madrid-España  
mercedes@comillas.edu

Orcid Code: <http://0000-0003-0077-4682>

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\* PhD in Sociology. Professor at the University of the Basque Country and Director of Ikuspegi - Basque Immigration Observatory. Member of the Consolidated Parthartuz Research Group on Citizen Participation and Community Development.

\*\* PhD in sociology from the Universidad Complutense de Madrid. Director of the cathedra of Refugees and Forced Migrants of the University Institute of Studies on Migrations. University Pontificia Comillas.

\*\*\* PhD in Economics and Law Degree. Professor at the Universidad Pontificia Comillas (Department of Industrial Organization-Higher Technical School of Engineering) and Director of the University Institute of Migration Studies of this same University.

### Abstract

This article aims to analyze the real impact of the economic downturn on Ecuadorians living in Spain, and how these effects have influenced their social insertion process and expectations of social mobility, both for the first and the second generation. For this purpose, data extracted from EPOERE, a quantitative survey on Ecuadorian population, have been used.

The main results of this study show how the downturn has bitterly bitten this population, producing a high increase in both unemployment and vulnerability. However, it is also noteworthy that in the same period there has been a high administrative and legal stabilization and the rooting process has improved and deepened. These last factors have played an attenuating role in the crisis and have enabled a response in better conditions than other groups. In this article, we also provide some reflections on public policies in the field of attention to the migrant population, both for the present moment and in a post-crisis context, for the medium and long term. In this second post-crisis scenario aspects such as the educational expectations of immigrants' offspring and the possibilities of upward social mobility through the school take great relevance.

### Keywords

International migrations, economic crisis, integration, Ecuador, Spain.

### Resumen

Este artículo pretende analizar cuál ha sido el impacto real de la crisis económica y financiera para el colectivo de origen ecuatoriano residente en España, y cómo han incidido dichos efectos en su proceso de inserción social y expectativas de movilidad social, tanto de la primera como de la segunda generación. Para ello se ha dispuesto de los datos de la EPOERE, una encuesta realizada a esta población.

Los principales resultados de este estudio muestran cómo el impacto de la crisis ha sido muy alto en el ámbito económico y material, de tal forma que se ha producido un elevado aumento tanto del desempleo como de la vulnerabilidad dentro del colectivo. Sin embargo, también es destacable que en el mismo periodo se ha dado una alta estabilización administrativa y legal y un mayor arraigo. Estos segundos factores han jugado a modo de atenuante de la crisis y han posibilitado una respuesta a la misma en mejores condiciones que otros colectivos. Asimismo, en este artículo se plantean algunas reflexiones en materia de políticas públicas en el campo de la atención a la población migrante, tanto para el momento actual y dentro de un contexto poscrisis, como también de cara al medio y largo plazo. En este segundo escenario poscrisis aspectos como las expectativas educativas de los hijos e hijas y las posibilidades de movilidad social ascendente a través del sistema escolar toman gran relevancia.

### Palabras clave

Migraciones internacionales, crisis económica, integración, Ecuador, España.

## Introduction

This article aims to analyze the real impact of the economic and financial crisis for the group of Ecuadorian origin living in Spain, and how these effects have affected their social insertion process and expectations of social mobility, both in the first and in the second generation.

For this purpose, the data of the Survey of population of Ecuadorian origin in Spain (EPOERE) has been made available, since it is a useful

tool to have a clear and precise photograph of the situation of this group, their needs and which have been the main changes occurred as a result of the crisis.

In the last twenty years, Spain became a recipient of immigration flows. Between 1998 and 2008, the foreign population increased by about 5 million people, a rapid increase coupled with an expansive economic cycle and a high demand for cheap and flexible labor, which is mainly directed towards sectors that are labor-intensive, such as agriculture, tourism, construction, hospitality and domestic service and personal care. As of 2008, the socio-economic context has varied greatly and the impact of the economic recession has included, among other things, the exponential increase in unemployment, job insecurity and an increase in situations of social vulnerability.

The group of Ecuadorian origin is not alien to this situation. This group is incorporated into Spanish society in the late nineties, in full expansion cycle; after a period of strong vulnerability, began a process of establishment and substantial improvement of its situation, although always within margins of socioeconomic precariousness... In the first moment of the crisis, and to the extent that the economic and labor situation worsened progressively, it was advanced from various instances that return would be the main consequence or feature of the Ecuadorian community in Spain. However, after the crisis period, everything seems to indicate that the main option of Ecuadorians in Spain has been the permanence and the rooting, while the return has been only a minority option. Thus, if in 2008 there were 458,437 people born in Ecuador, this figure was 410 517 for 2016, 47 920 people less - 10.5%.

With regard to the structure of the article, a bibliographical review is first carried out and the main results of the analysis of the economic crisis on the immigrant group of foreign origin are presented on the one hand; and the general characteristics and profile of the Ecuadorean collective, in particular, before and after the crisis on the other. Subsequently, the methodology used to obtain the analyzed data in the results is presented, highlighting the main technical characteristics of the survey. In the results section two parts have been differentiated, one focused on the consequences of the crisis in the economic and material level of the collective; and another that has dealt with the process of establishment and social stability that has occurred precisely in this period of time. Finally, the conclusions summarized the main results, emphasizing the ambivalence of the integration processes and the process experienced by the Ecuadorian community resident in Spain. Also, some reflections on

public policies in the field of attention to the migrant population, which emanate directly from the main results obtained in this article, both for the present moment and in a post-crisis context as well as for the medium and long term. In this second post-crisis scenario, aspects such as the educational expectations and trajectories of the children and the possibilities of upward social mobility through the school system are very relevant, with the aim of not repeating the vulnerable social conditions of their parents.

## The process of integration of the Ecuadorian collective in Spain and the impact of the crisis

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The literature on international migration uses recurrently the concept of integration. A first feature to be highlighted is the polysemic character of this concept and a use of it which often shows a great terminological and theoretical indeterminacy (Hammar and Lithman, 1989). This lack of consensus makes the concept itself a controversial topic within the academic debate itself (Favell, 2005), although in general all have an impact on the impacts and effects of immigration on the receiving society (Schierup and Alund, 1986).

Traditionally, migration theory has distinguished between three models of integration (Blanco, 2000; López Sala, 2005): the assimilationist model (Gordon, 1964, Alba and Nee, 1997); the melting pot model of cultures (Lambert and Taylor, 1988); and cultural pluralism (Aguado, 1987, Rodríguez Rojo, 2006). These three models emphasize the cultural issues of integration, often neglecting the relevance of social, economic and labor aspects (Brah, 1996; Provansal, 1999).

In fact, in the last decades other models of integration have highlighted these shortcomings and have influenced the relevance of material issues in the processes of integration of the immigrant community. Within these theories it is interesting to emphasize that segmented assimilation (Portes and Borocz 1989; Portes, 2000), in which it is argued that the host society is segmented in terms of resources and opportunities and that the position in each social stratum determines in large part access to or not to these resources and opportunities. The integration processes are not linear and different factors influence the economic situation, as has been seen in recent years in Europe and the United States.

The global economic crisis that began in the financial sector and which later spread to other economic and productive sectors has had a

strong impact on the Spanish economy. In this sense, and for the Spanish case, along with factors common to the international crisis, there were also interactions with others of an internal nature and associated with its productive model or the hypertrophy of the real estate sector (Méndez, Abad and Echaves, 2015, p.50).

The economic crisis has not spread equally in all segments and collectives of society. In this sense, the immigrant group that was worse off in the labor market before the recession - greater temporality, greater concentration in occupations and labor-intensive sectors, lower wages - has been one of the most affected by the new situation, since much of the economic and productive adjustment brought about by the recession took place over the jobs they held (Foessa, 2014). In fact, the labor, economic and social differences between the autochthonous and foreign-born groups have intensified in these years, especially in the first period of the crisis, and then stabilized in the second period (Colectivo IOÉ, 2012; Godenau et al., 2014).

In this line, the labor market has been one of the areas of integration in which the impact of the economic crisis on the immigrant population has been most marked (Gómez, 2011). From being a collective fully incorporated in the model of previous growth in terms of activity and occupation; became one of the social groups that was most affected by the scenario of intense and accelerated job destruction (Carrasco and García-Serrano, 2015). As has already been pointed out, this decrease in the employed population occurs mainly in the period 2007-2010 and in the construction sector, destroying 2.1 million jobs of people of foreign origin in this sector, almost 53% of the total construction jobs in the period prior to the crisis.

The consequences of the crisis, as may be assumed, were very marked. Unemployment has increased exponentially, from 11.8% in the third quarter of 2007 to 39.2% in the first of 2013. The decline in employment has also been very marked and has declined in 25.2% for this group, whereas for the native population this decrease was 12.4% (Oliver, 2015, p.127).

As it can not be otherwise, the deterioration in the access to the labor market and its conditions for the immigrant collective has had a great relevance on the conditions of life. The crisis has thus led to an increase in the social and economic gap between the population of foreign origin resident in Spain and the native population (Mahía and de Arce, 2014). Thus, if the difference in the risk of severe exclusion was 5.4 percentage points for the moment before the crisis -2007-; in 2013 the distance between both groups is located at 14.8 points. (Foessa, 2014, p.184).

In short, we are in a scenario in which the process of integration of the immigrant group in Spain, which was upward and linear in the economic boom period, has been much deteriorated as a result of the economic crisis and its effects have been very marked in aspects such as occupation and unemployment or material living conditions.

However, there have also been other elements that have made the crisis not have had more dramatic consequences still on this group. These include the high administrative stability of the group or the limited extent of reluctant attitudes towards this group, which could have jeopardized the coexistence between the indigenous and immigrant groups.

With regard to the administrative situation, if the most precarious legal and administrative situations, such as irregularity or initial and temporary residence permits, were in the economic boom period; the years of rootedness and stability of the collective in Spain have meant that much of it has been able to enjoy much more stable situations during the recession period (Carrasco, 2014, Godenau et al., 2014), as well as permanent residence permits or including naturalizations. The latter have had a great relevance, especially in the case of the Latin American group that had been in Spain the longest - Ecuador, Colombia, Peru - (Álvarez, 2010). This greater stability, especially in the case of naturalization, has led to greater access to a whole range of rights, which, although they have not diminished the social and economic impact of the crisis as a whole, have served to mitigate the effects of it (Martínez de Lizarrondo, 2016).

In a second point of this section we will present the main features and characteristics of the immigration of Ecuadorian origin residents in Spain, in order to outline more precisely the object of study of this article.

The first migratory flows from Ecuador occurred in the late 1990s, in a context of political and economic crisis in the country of origin and a boom in the Spanish economy, coupled with relatively easy access to the country (Ramírez and Ramírez, 2005; Herrera et al., 2005).

As in the case of other groups, access to Spanish society occurs under criteria of high labor and administrative precariousness (Iglesias, 2010). Their employment insertion takes place, mainly through three sectors of activity. The first is domestic chores and personal care, which is mainly for women and in urban areas. The second, the construction sector, in this case male and in urban areas and related to tourism. The third sector is the agroexport, also male and concentrated in the Mediterranean area (Collective IOÉ, 2007).

The process of incorporation of this group has been marked by permanence and rooting in Spain (Sanz, 2015), which has meant a pro-

cess of social upward movement during the economic boom period and has been endorsed in aspects such as high legal stability and a strong impact of naturalizations and also by an intense process of family reunification (Gratton, 2007; Bear, 2011).

However, it has been one of the groups within immigrants that have suffered the most from the impact of the crisis, which has come precisely in the process of social and family roots and insertion. This dynamics has been reflected in a significant decline in labor and economic indicators more related to material living conditions (Iglesias et al., 2015).

## Data and methodology

The data used in this article come from the Survey of Population of Origin Ecuadorian Resident in Spain -EPOERE-. This survey was carried out during the last quarter of 2014 and the first one of 2015. The target audience of the survey was of people older than 16 born in Ecuador and resident at the time of the survey in Spain. The population surveyed must have Ecuadorian nationality, dual nationality - Ecuadorian and Spanish - or another third nationality. A random probabilistic sampling stratified by simple affixation (according to four zones of residence) and with quotas of sex and age was used, resulting in a final sample of 1,200 for the whole state, with a maximum sampling error of  $\pm 2.82$  and a confidence level of 95% ( $\sigma = 1.96$ ) for the sample as a whole.

The survey questionnaire consists of 63 items, which deal with different thematic blocks: migration process; employment situation; life conditions; perception of integration and discrimination; future perspectives; and valuation of services and institutional programs promoted by different Ecuadorian institutions, such as the Government, the Embassy of Ecuador in Spain or the territorial Consulates. In the specific case of this article we have selected the items that show more relationship with the impact of the crisis and the integration processes in the destination country.

## Results: Impact of the crisis and integration of the Ecuadorian collective

The main data referring to the impact of the economic recession on the group of Ecuadorian origin resident in Spain and how it has influenced the integration process that occurred prior to the eruption of the crisis will be presented.

*Increased labor and material vulnerability with the crisis*

In the first place we will analyze aspects related to the labor market and what have been the main changes that have occurred for this group from the boom to the recession. As can be seen in chart 1, there have been important variations with respect to the labor situation of the population of Ecuadorian origin residing in Spain.

Chart 1  
Evolution of the labor situation of the population of Ecuadorian origin before and after the crisis, 2009 and 2014

	2009	2014
Formal employment	81,9	57,3
Informal employment	10,5	11,4
Unemployed	7,5	31,2

Source: EPOERE

Thus, the first data to be highlighted is the significant increase in unemployment within the collective, from 7.5% in 2009 to 31.2%. This figure, logically, is linked to that of the formal occupation, which also markedly declines, from 81.9% to 57.3%. It is also noteworthy, although with a smaller weight, that the informal occupation, as opposed to the formal one, does not decrease and even increase slightly - from 10.5% to 11.4% -, which also points us to not only a quantitative deterioration of the occupation but also a qualitative deterioration of the jobs.

In this way, it can be seen, as a situation in which the unemployment rate of the Ecuadorian population was very low and even close to that of the native population; is passed to another in which the increase is much greater than this second group and is much closer to parameters of other groups of foreign origin.

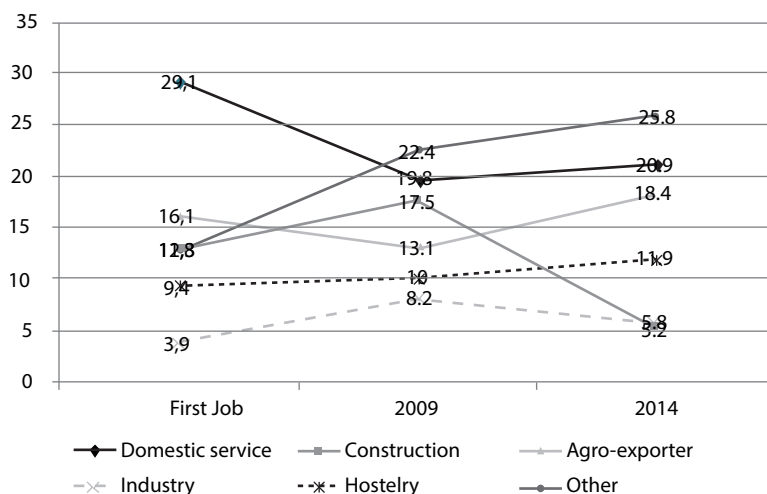
It is also of great interest to analyze the evolution of the weight of the different sectors of labor, to see what was the pattern in the economic boom period and which in the recession. In this respect, as can be seen in figure 1, there are important differences in the trajectories of the different labor sectors.

In the case of domestic service, it is the sector of access to the labor market most relevant at the time of arrival and obtaining the first job - 29.1% -, predominantly for women. With the economic boom period it loses great relevance -19.8% - and these women who initially gained access through this sector choose to transit to others with better working

conditions. This downward pattern is truncated by the crisis and even in this period increases slightly its weight within the employed population, to reach 20.9%, just below the other services sector. The fact that the domestic chores and personal care sector has not suffered the crisis as much as other sectors suggests that it has been able to become a shelter sector during this period and that in the case of women may have been transited in certain return travel to this sector.

The agro-exported sector, which was the second most important at the time of arrival, shows a similar pattern and loses strength during the boom period (from 16.1 to 13.1%), and then have a greater weight in the period of recession -18.4%. In this case, it is an eminently masculine sector and it seems to be observed that they have followed the same trend as in the case of women with the sector of domestic tasks and personal care.

Figure 1  
Evolution of labor sectors throughout the migration project.  
Time of arrival, 2009 and 2014



Source: EPOERE

Finally, leaving aside the sectors with less weight-shelter and industry-or which encompass a large number of occupations -other services-, it is interesting to briefly describe the evolution of the construction sector, monopolized by men. In this case, the pattern is fully reversed, increases during the boom period - from 12.8 as a first job to 17.5% -, then

plummeting to 5.2%, becoming a minority sector, when in the boom period it was the most important.

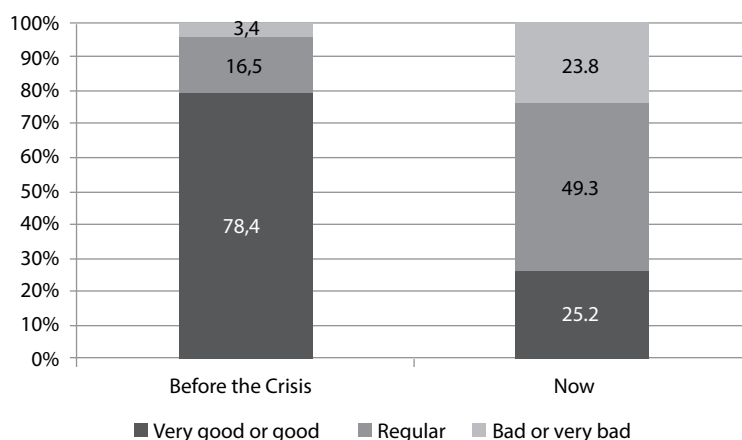
As it cannot be otherwise, the labor situation, and more in a collective in which employment is the main axis of integration, has had a significant impact on the economic and material situation of the Ecuadorian collective. Thus, if one analyzes the economic perception before and after the crisis can be seen how the situation has drastically mutated.

In the period prior to the recession almost three quarters of the population of Ecuadorian origin - 74.8% - estimated that it was in a good or very good economic situation. After the period of crisis, this figure drops to 25.2%, passing almost half of the collective to a regular economic situation -49.3%. Similarly, there is a significant increase in the population that believes to be economically bad or very bad, since this figure goes from a low 3.4% to 23.8%. A descending scenario is drawn in which, with the exception of a quarter of the population, the rest are - or perceived to be - in a situation of precariousness and economic hardship.

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**Figure 2**  
Perception of the economic situation before and after the crisis



Source: EPOERE

The economic perception has been contrasted through the analysis of the expenses and monthly income that are realized during a month, both before the crisis and for the moment of recession. The data only corroborate what was already stressed in the subjective item.

**Chart 2**  
**Monthly expenses and income before and during the crisis**

	<b>Now</b>	<b>Before</b>	<b>Decline</b>	<b>% Descenso</b>
Housing	351	512,14	161,14	31,5
Food	247,96	287,86	39,9	13,9
Saving	80,95	257,18	176,23	68,5
Send remittances	87,45	181,93	94,48	51,9
Other expenses	106	114,97	8,97	7,
<b>TOTAL</b>	<b>873,36</b>	<b>1354,08</b>	<b>480,72</b>	<b>35,5</b>

Source: EPOERE

If the pre-crisis monthly income amounted to € 1,354, they stood at € 873.36 in the crisis period, a decrease of € 480.72 and a loss of revenue of 35.5%. With respect to the particular items of expenditure, the largest decreases are in savings capacity, which decreased by 68.5% and in remittances shipments -51.9%. In this second section, together with the loss of income, it should be emphasized that the phenomenon of family reunification within the Ecuadorian group resident in Spain has had a great relevance in recent years and this fact also influences the decrease of this item.

It is also interesting to analyze expenditure and income taking into account other variables, such as length of stay and differences in saving capacity - Chart 3-.

**Chart 3**  
**Saving capacity before and during the crisis according to the year of arrival in Spain**

	<b>Now</b>	<b>Before</b>	<b>Decline</b>	<b>% Descenso</b>
More than 10	83,43	278,87	195,44	70,1
Between 5 and 10	80,51	148,33	67,82	45,7
Less than 5	50	80	30	37,5

Source: EPOERE

Both in the recession period and in the boom period are those people of Ecuadorian origin who have been in Spain the longest, have greater capacity for savings. However, the decrease in this variable is very uneven. While this group saves 70.1% less than it did before, these percentages are 45.7% and 37.5% for those who are respectively between five

and ten years and less than 5 years. In fact if the difference between those who were better and those who were worse at the time of boom was of 189,87 euros; at the moment stands at 33.43 euros.

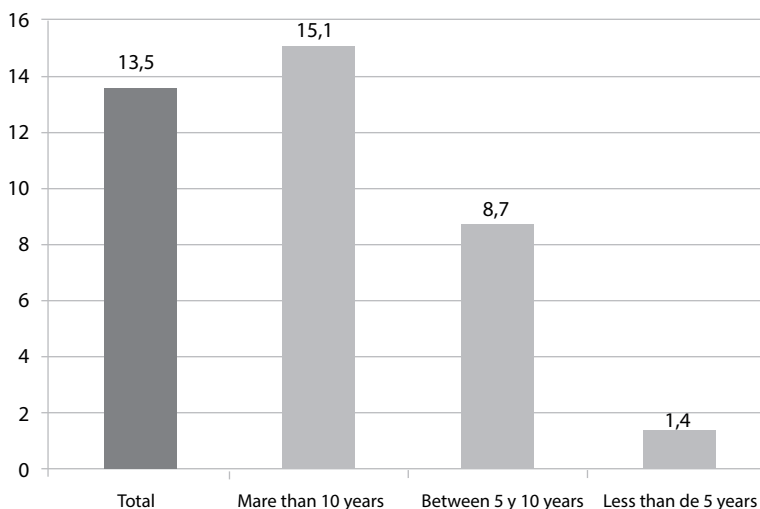
All this seems to indicate that those people who took more time and who traditionally have a greater capacity of resistance to the economic crises in the case of the Ecuadorian collective has not been completely fulfilled and that the crisis to a large extent has attenuated significantly the time factor, which during the period of economic boom did function as an element of marked differentiation.

Part of this pattern can be explained on the basis of a peculiarity of the crisis in Spain, the housing crisis and the effects of it on the living conditions of those most vulnerable, as we have pointed out in the theoretical section, have been very marked for the immigrant collective in general and for the Ecuadorian in particular.

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Figure 3  
Court order for abandonment of housing  
or cash eviction according to length of stay in Spain



Source: EPOERE

In fact, the phenomenon of evictions, with a significant social and media impact in Spain throughout the years of economic crisis has affected very strongly the Ecuadorian collective - 13.5% - that arrived in the late 1990s and early 2000 and at the height of boom had high in-

grainment that made it consider moving from rent to purchase of housing. This group has been the one who has suffered the most - 15.1% -, paradoxically, who had greater social and economic stability during the boom period.

Those people who arrived later and did not want to purchase housing, because they did not yet have sufficient stability, it seems that they have suffered with less intensity the phenomenon of evictions -8.7% and 1.4% for those who are between 5 and 10 years and less than 5 years in Spain, respectively - and the impact of the crisis, as we have seen in Chart 3.

In conclusion, there is a general worsening of the economic and material conditions of life of the group of Ecuadorian origin resident in Spain, mainly due to a deterioration of the labor situation, which in turn have been reflected in a decline in income and in many cases, in serious difficulties to be able to defray the expenses emanating from the payment - mortgage - or rent of the habitual residence.



### *Increased ingrainment and perception of integration during the crisis*

Along with the trend set forth in the previous section, positive elements and the improvement of certain indicators of integration during the period of economic recession, which, more than being related to the crisis, have also, occurred during this period.

In this respect, it should be stressed that a large part of the Ecuadorian community has been living in Spain for over ten years. Specifically, 77.7% came between 1998 and 2003. This made that the ingrainment in the receiving society is very high and can be detected in different fields or areas.

Among them, it is possible to emphasize the high administrative and legal stability of the collective. More than half -52.8% - has obtained Spanish nationality and also owns the Ecuadorian. This offers several advantages. On the one hand, a total legal and formal equity with respect to the native population, which makes the legislation of foreigners have no effect on these people and that influences aspects such as the possibility of leaving the country and return without any time limit at any time or the right to vote, which is also a vital element. On the other hand, it cannot be overlooked that the possession of a Spanish passport in practice implies possession of a Community passport, which means that there is free movement within the Schengen area of the European Union.

But this stability is not only reflected in the number of naturalizations, among those who are still legal foreigners, the vast majority have a

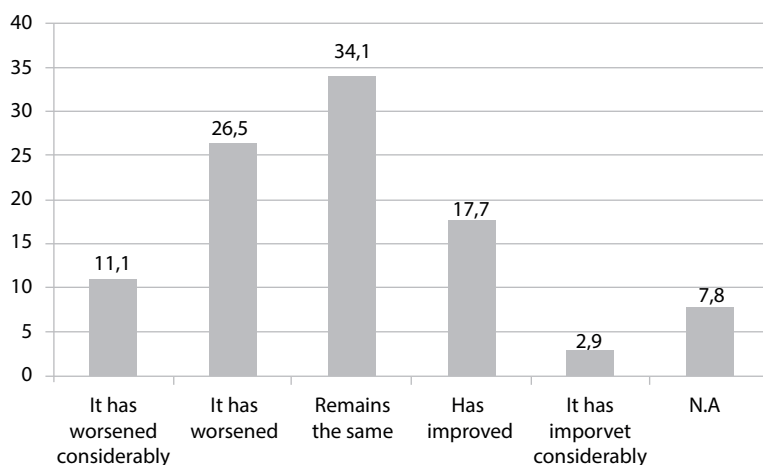
permanent and stable authorization to stay in time. Specifically, 24.5% of the total. These data situate around 80% of the population of Ecuadorian origin in a situation of great administrative stability. In fact, only 2.9% would be in an irregular administrative situation.

Another factor that affects this integration of the Ecuadorian group resident in Spain is the degree of discrimination suffered as a consequence of their status as an immigrant. Almost three quarters of the total - 73.7% - said that it has never suffered this type of discrimination, compared with 25.1% who say that it has suffered. Taking into account the segmentation according to different variables -sex, level of studies, age, year of arrival, administrative situation, etc.-, no significant differences are observed in this regard.

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**Figure 4**  
Evolution of discrimination (general) since 2008 (during the crisis)



Source: EPOERE

In fact, and although it might be thought that with the onset of the crisis the perception of situations of discrimination by immigrant status could increase, it does not appear that the data would support this thesis. It is true that 37.6% believe that the situation has worsened, a very similar percentage believe that it is equal to the previous period - 34.1% - and there is even a 20.6% that it believes has improved and that give in the period of crisis fewer situations of discrimination.

These two elements affect the degree of integration of the collective, which is also supported through variables such as the intention to

return, which in the case of the Ecuadorian collective has had an important impact both at the media level and in the own public policies implemented by Ecuadorian institutions in Spain.

In this regard, those people who plan to return to Ecuador definitely represent 18.1% of the total, compared to 26% who say they want to stay in Spain and 36.1% who are not clear what their future will be. The more distance is placed other types of options, more or less related to the possibility of return.

**Chart 4**  
**Intention of returning to Ecuador**

	%
I intend to stay and settle in Spain	26,3
I do not have a predetermined plan; It's open	36,1
Right now I live and work seasonally in both countries	0,5
I'm going to return to Ecuador definitively	18,1
I will return to Ecuador for a time while the crisis lasts and then return to Europe	2,5
I'm going to return to Ecuador for a time to try my luck	6,9
Only one part of the family will return and the rest will remain in Spain	0,7
I am going to migrate to a third country (Europe, USA, etc.)	5,3
Other	0,9
N.A	2,7

Source: EPOERE.

These data on expectations and future prospects have a new impact on the stability of the collective in Spain and also on the intention to take root of a large part of the people surveyed.

## Conclusions

Through this article we have seen how the impact of the crisis on the process of economic and material integration of the population of Ecuadorian origin resident in Spain has been very marked and has been noted in aspects such as a high increase in unemployment and precariousness, a worse economic situation - lower income - or a considerable increase in the problems associated with housing - mortgages and evictions.

However, in the same period of time, and together with a long stay of the collective in Spain, there has been an important process of legal and administrative stabilization - naturalization and obtaining permanent residence permits. At the same time, the impact of discrimination on the collective does not appear to have been high. In some cases, it seems to be perceived that those persons and families who have been in a longer period of time and who have had greater stability have suffered the crisis more intensely than others who have arrived later, especially as a consequence of the residential issue.

In this way, this second dynamic seems to have served to counteract and mitigate the impact of the crisis and has made it, although in a situation of high social vulnerability, a large part of the Ecuadorian collective has been able to cope with the effects of the economic recession, discarding the option of return and re-migration to third countries, which have occurred to a lesser extent than was assumed at the beginning of the crisis period.

In other words, it seems that those processes that have taken place during the period of crisis - loss and social stability - have made those others that emanate directly from the crisis have had a lesser effect than initially expected. Likewise, it shows us an ambivalent and paradoxical integration process in which different factors interact, neutralizing and relativizing the effects of each one of them.

The Ecuadorian collective comes out of the crisis in a worse economic and labor situation than the one that entered, and therefore, with less immediate expectations of social mobility. However, this is a group that has continued to bet strongly on the permanence and the roots and integration in Spanish society, putting in place all kinds of resistance strategies in the face of recession, and boosting their naturalization processes. A scenario that contains lessons for the relationship between economic crisis and immigration, showing that migration projects and the processes of incorporation into host societies, are not determined solely by labor and income variables.

Finally, we do not want to leave aside the implications that the results of this article emanate with respect to the public policies directed to this group. If we focus on the case of Spanish public policy, the choice seems obvious. Given the combination of permanence, entrenchedness and precariousness that arises from the crisis, it seems sensible to regain the momentum of the social integration policies of the PEGI 2011-2014, based on the promotion of social cohesion and the management of diversity, with the aim to promote a better integration of the collective in Spain.

In this regard, alongside support policies to deal with the crisis, actions must also be taken so that the sons and daughters of these immigrants can have opportunities to ascend socially and have the option of better social and economic integration. In this sense, measures in the field of education that offer these opportunities take force and can work so that the economic vulnerability of fathers and mothers does not result in lower expectations and opportunities of these young people. In other words, within the public policies of integration for this group it is essential that the school can function as a social elevator.

In the case of the Ecuadorian institutions, if measures to promote return were initiated at the outset, even at a considerable expense, research data show that this policy does not seem the right choice at the moment. Therefore, we believe that it may be interesting to reflect on these data, which point us to the ingrainment and not to the return and to see how, from these Ecuadorian institutions - without neglecting the role that Spanish institutions have to play - programs can be activated of action that focus on addressing the socio-economic consequences of the crisis and on offering better expectations in this crisis exit scenario. Logically, without forgetting the policies of return and relevance that may have for some people, but placing them in their rightful measure and not as a cornerstone of the Ecuadorian public instances.



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## Publication guidelines in «Sophia»



ISSN: 1390-3861 / e-ISSN: 1390-8626

### 1. General Information

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«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

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

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-

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 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.

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.

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### 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 than 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 Surrounding, 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.

**Chapter 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-Ruiz, 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>).

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### *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»



ISSN: 1390-3861 / e-ISSN: 1390-8626

## 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 interdisciplinarias 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 (*double-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 interdisciplinariamente 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.

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## 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

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

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.

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### 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 Surrounding. 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 CAPÍTULO DE LIBRO

**Libros completos:** Cuéllar, J.C., & Moncada-Paredes, M.C. (2014). *El peso de la deuda externa ecuatoriana*. Quito: Abya-Yala.

**Capítulos de libro:** Zambrano-Quiñones, D. (2015). *El ecoturismo comunitario en Manglaralto y Colonche*. En V.H. Torres (Ed.), *Alternativas de Vida: Trece experiencias de desarrollo endógeno en Ecuador* (pp. 175-198). Quito: Abya-Yala.

## MEDIOS ELECTRÓNICOS

Pérez-Rodríguez, M.A., Ramírez, A., & García-Ruiz, 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>).

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### 3.3. Epígrafes, tablas y gráficos

Los epígrafes del cuerpo del artículo se numerarán en arábigo. Irán sin caja completa de mayúsculas, ni subrayados, ni negritas. La numeración ha de ser como máximo de tres niveles: 1. / 1.1. / 1.1.1. Al final de cada epígrafe numerado se establecerá un retorno de carro.

Las tablas deben presentarse incluidas en el texto en formato Word según orden de aparición, numeradas en arábigo y subtituladas con la descripción del contenido.

Los gráficos o figuras se ajustarán al número mínimo necesario y se presentarán incorporadas al texto, según su orden de aparición, numeradas en arábigo y subtituladas con la descripción abreviada. Su calidad no debe ser inferior a 300 ppp, pudiendo ser necesario contar con el gráfico en formato TIFF, PNG o JPEG.

## 4. Proceso de envío

La recepción de artículos es permanente, sin embargo, considerando que la publicación de la Revista Sophia es semestral, el envío de los manuscritos deberá efectuarse al menos un período antes de la fecha estipulada en la Convocatoria correspondiente.

Los manuscritos deberán remitirse a través del sistema OJS (Open Journal System) de la revista, para lo cual es necesario que el autor se registre 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** (usar modelo oficial), en la que aparecerán:

**Titulo.** En castellano en la primera línea, en letra Arial 14, con negrita y centrado, con un máximo de 85 caracteres con espacio. En inglés en la segunda línea, en letra Arial 14, en cursiva y con negrita.

**Nombres y apellidos completos de los autores.** Organizados por orden de prelación, se aceptan como máximo 3 autores por original, aunque pudieren existir excepciones justificadas por el tema, su complejidad y extensión. Junto a cada uno de los nombres deberá incluirse, el nombre de la institución en la que trabaja así como la ciudad, el país, el correo electrónico y número de ORCID.

**Resumen.** Tendrá como extensión mínima 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.

**Descriptor.** 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/>

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### *1. Criteria for acceptance/rejection of manuscript evaluation*

The editorial team of «**Sophia**» selects those that are considered more qualified in the subject of the manuscript from the list of reviewers of the Board of Reviewers. While the publication requires the maximum collaboration of reviewers to expedite the evaluations and reports on each original, acceptance of the review must be linked to:

- a. **Expertise.** Acceptance necessarily entails the possession of competences in the specific theme of the article to be evaluated.
- b. **Availability.** Reviewing an original takes time and involves careful reflection on many aspects.
- c. **Conflict of interests.** In case of identification of the authorship of the manuscript (despite their anonymity), excessive academic or family closeness to their authors, membership in the same University, Department, Research Group, Thematic Network, Research Projects, joint publications with authors ... or any other type of connection or conflict / professional proximity; The reviewer must reject the publisher's invitation for review.
- d. **Commitment of confidentiality.** Reception of a manuscript for evaluation requires the Reviewer to express a commitment of confidentiality, so that it cannot be divulged to a third party throughout the process.

In the event that the reviewer cannot carry out the activity for some of these reasons or other justifiable reasons, he/she must notify the publisher by the same route that he/she has received the invitation, specifying the reasons for rejection.

## *2. General criteria for the evaluation of manuscripts*

### *a) Topic*

In addition to being valuable and relevant to the scientific community, the topic that is presented in the original must be limited and specialized in time and space, without excessive localism.

### *b) Redaction*

The critical assessment in the review report must be objectively written, providing content, quotes or references of interest to support its judgment.

### *c) Originality*

As a fundamental criterion of quality, an article must be original, unpublished and suitable. In this sense, reviewers should answer these three questions in the evaluation:

- Is the article sufficiently novel and interesting to justify publication?
- Does it contribute anything to the knowledge canon?
- Is the research question relevant?

A quick literature search using repositories such as Web of Knowledge, Scopus and Google Scholar to see if the research has been previously covered, may be helpful.

### *d) Structure*

Manuscripts that refer to «Sophia» must follow the IMRDC structure, except those that are literature reviews or specific studies. In this sense, the originals must contain summary, introduction, methodology, results, discussion and conclusion.

- The **title, abstract, and keywords** should accurately describe the content of the article.
- The **review of the literature** should summarize the state of the question of the most recent and adequate research for the presented work. It will be especially evaluated with criteria of suitability and that the references are to works of high impact - especially in

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 structure)	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 capabilities 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:

- a. **Rejection** due to detected deficiencies justified and reasoned with quantitative and qualitative 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» (*double-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/](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.



- 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	0/10
05. Capacidad argumental y coherencia	
06. Redacción científica	
07. Aportaciones originales	0/10
08. Conclusiones	
09. Citaciones	0/5
10. Referencias	
Total máximo	50

INVESTIGACIONES	
Ítems valorables	P.
01. Título y resumen (claridad y estructura)	0/5
02. Relevancia de la temática	0/10
03. Originalidad del trabajo	
04. Revisión de la literatura	
05. Estructura y organización artículo	0/10
06. Capacidad argumental	
07. Redacción	
08. Rigor metodológico	0/10
09. Instrumentos de investigación	
10. Resultados de investigación	0/10
11. Avances	
12. Discusión	
13. Conclusiones	
14. Citaciones (variedad y riqueza)	0/5
15. Referencias	
Total máximo	50



#### 4. Cuestiones éticas

- a. Plagio: Aunque la revista utiliza sistemas de detección de plagio, si el revisor sospechare que un original es una copia sustancial de otra obra, ha de informar de inmediato a los Editores citando la obra anterior con tanto detalle cómo le sea posible.
- b. Fraude: Si hay sospecha real o remota de que los resultados en un artículo son falsos o fraudulentos, es necesario informar de ellos a los Editores.

#### 5. Evaluación de los originales

Una vez realizada la evaluación cuanti-cualitativa del manuscrito en revisión, el revisor podrá realizar recomendaciones para mejorar la calidad del original. Sin embargo, se atenderá a la calificación del manuscrito de tres maneras:

- a. **Rechazo** debido a las deficiencias detectadas, justificadas y razonadas con valoración cualitativa y cuantitativa. El informe ha de ser más extenso si obtiene menos de los 30 de los 50 puntos posibles.
- b. **Aceptación sin revisión.**
- c. **Aceptación condicionada** y por ende con revisión (mayor o menor). En este último caso, se ha de identificar claramente qué revisión es necesaria, enumerando los comentarios e incluso especificando párrafos y páginas en las que sugieren modificaciones.

## Protocol of Manuscript Evaluation for External Reviewers

Article Details	
Date of submission for evaluation:	Date of return of evaluation:
Article code: xxxx	
Title of the article to be evaluated:	
<b>SECTION: REPORTS, STUDIES, PROPOSALS AND REVIEWS</b>	
01. Title and abstract (clarity and structure)	<div style="border: 1px solid black; height: 40px; margin-bottom: 5px;"></div> <div style="text-align: right; padding-right: 10px;">Value de 0 a 5</div>
02. Thematic relevance	<div style="border: 1px solid black; height: 40px; margin-bottom: 5px;"></div> <div style="text-align: right; padding-right: 10px;">Value de 0 a 10</div>
03. Review of the literature	<div style="border: 1px solid black; height: 40px; margin-bottom: 5px;"></div> <div style="text-align: right; padding-right: 10px;">Value de 0 a 10</div>
Structure and organization of the article Argumentative capabilities and coherence Scientific redaction	<div style="border: 1px solid black; height: 40px; margin-bottom: 5px;"></div> <div style="text-align: right; padding-right: 10px;">Value de 0 a 10</div>
Original contributions Conclusions	<div style="border: 1px solid black; height: 40px; margin-bottom: 5px;"></div> <div style="text-align: right; padding-right: 10px;">Value de 0 a 10</div>



Quotations References	Mandatory comments:	
	Value de 0 a 5	
SCORE	Of the total of 50 foreseeable points, this evaluator grants:	

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<b>REDACTED OPINION</b> (More detailed if the work does not get 40 points, to inform the author(s))  This text is sent verbatim to the author (s) anonymously.								
<b>WORTH PUBLISHING</b>	No			Yes			Yes, with conditions	
<b>PROPOSED CHANGES</b> (In case of “Yes, with conditions”)								

## Protocolo de evaluación de manuscritos para revisores externos

Datos del artículo	
Fecha envío evaluación:	Fecha devolución evaluación: Código artículo: xxxx
Título del artículo a evaluar:	
<b>SECCIÓN: ESTUDIOS, PROPUESTAS, INFORMES Y REVISIONES</b>	
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:								
	Valore de 0 a 5								
PUNTUACIÓN OBTENIDA	Del total de 50 puntos previsibles, este evaluador otorga:								
<b>OPINIÓN REDACTADA</b> (Más detallada si el trabajo no obtiene 40 puntos, para informar al autor/es).  Este texto se remite textualmente a los autor/es de forma anónima.									
<b>PUBLICABLE</b>		No			Sí			Sí, con condiciones	
<b>MODIFICACIONES PROPUESTAS</b> (En caso de «Sí, con condiciones»)									

## Checklist prior to sending the manuscript

<b>1. CHECK OF THE MANUSCRIPT, PRIOR TO SENDING</b>	
To facilitate the process of evaluation of the manuscript and to accelerate the report of its possible publication, a final self-review of the manuscript is advised, checking the following questions.	
<b>COVER LETTER</b>	
Title of the manuscript in Spanish (maximum 85 characters).	
Title of the manuscript in English (maximum 85 characters).	
The two versions of the title of the manuscript are concise, informative and collect as many identifiable terms as possible.	
The abstract in Spanish is included, in a single paragraph and without epigraphs (minimum / maximum: 220/250 words).	
The abstract in English is included, in a single paragraph and without epigraphs (minimum / maximum: 220/250 words).	
Abstracts in Spanish and English respond in order to the following issues: justification of the subject, objectives, study methodology, results and conclusions.	
It includes 6 descriptors (in English and Spanish) (only simple words, not phrases or combinations of words), with the most significant terms, and if possible standardized.	
The texts in English (title, abstract and descriptors) have been written or verified by an official translator or expert in this language (The use of automatic translators is prohibited).	
All the identification data of the authors are included in the order stipulated in the norms: identification and correspondence data, professional affiliations, last academic degree ...	
The first and last name of the authors has been normalized.	
Each author is identified with their ORCID code.	
The maximum number of authors is three, with the exception of those works that justify a higher but limited number of authors	
The author(s) have duly signed the letter of presentation of the article, which includes the partial transfer of rights and the declaration of conflict of interest.	
<b>MANUSCRIPT</b>	
It includes title of the manuscript, abstract, and keywords. All in Spanish and English.	





An introduction is included that in order contains: brief presentation of the subject; problem formulation; Idea to defend or hypothesis to prove; objective; Importance of the theme; relevance; methodology; structure of the document.	
The text is within the minimum and maximum extension: In the Review sections: 10,000/711,000 words of text (including references). In the research section: 8,000/9,500 words of text (including references). Reports, Studies: 8,000/9,500 words of text (including references).	
In case of research, the manuscript responds to the structure required in the guidelines (IMRDC).	
In the case of a report, study or review, the manuscript respects the minimum structure required by the guidelines.	
The review work includes three citations from three previous issues of Sophia Journal.	
The manuscript explicitly cites and cites the used sources and materials.	
The methodology described for the research work is clear and concise, allowing its replication, if necessary, by other experts.	
The conclusions follow on objective and problem raised are supported by the results obtained and presented in the form of a synthesis.	
If statistical analyzes have been used, they have been reviewed/contrasted by an expert.	
The citations in the text are strictly in accordance with the APA 6 regulations, reflected in the instructions.	
In case of use of final notes, it has been verified that these are descriptive and cannot be integrated into the general citation system. Footnotes are not acceptable.	
The final references have been rigorously reviewed and only those that have been cited in the text are included.	
The final references conform in style and format to the international standards used in Sophia.	
The number of references is according to the theoretical basis of the study carried out	
DOIs have been included in all References that carry it in the following format: doi: <a href="https://doi.org/XXXXXX">https://doi.org/XXXXXX</a>	
All web addresses of references have been shortened with Google Url Shortner	
If figures and charts are included, they should provide additional and not repeated information in the text. Their graphic quality has been verified.	
The number of charts and / or figures does not exceed 6	
If the case, financial support is declared.	

<b>ASPECTOS FORMALES</b>	
The rules have been strictly observed in the use of bold, capital letters, italics and underlines.	
Arial font, size 12 has been used.	
A single line spacing (1) has been used without tab.	
The epigraphs have been properly and hierarchically numbered in Arabic.	
Double spaces have been deleted.	
The typographic quotes « » (with alt + 174 and alt + 175 for opening and closing) have been used.	
Word dictionary for surface spelling has been used.	
The text has been supervised by external staff to ensure grammar and style.	
<b>PRESENTATION</b>	
Attached is a cover letter indicating originality, novelty of the work and section of the journal to which it is addressed, and if appropriate, informed consent of experimentation.	
The cover letter includes an attachment signed by all authors, being responsible for the authorship and giving the copyright to the publisher.	
The manuscript is uploaded to the platform in Word format and without authors identification	
<b>ANNEXED DOCUMENTS</b>	
Attached are the two attached documents: the cover letter and the manuscript.	
The accompanying documents and annexes have been published with Figshare.	



## Chequeo previo al envío del manuscrito

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1. CHEQUEO DEL MANUSCRITO, PREVIO AL ENVÍO	
Para facilitar el proceso de evaluación del manuscrito y acelerar el informe de su posible publicación, se aconseja una autorevisión final del manuscrito, comprobando las siguientes cuestiones.	
DOCUMENTO PORTADA (Cover Letter)	
Se incluye título del manuscrito en español (máximo 85 caracteres).	
Se incluye título del manuscrito en inglés (máximo 85 caracteres).	
Las dos versiones del título del manuscrito son concisas, informativas y recogen el mayor número de términos identificativos posibles.	
Se incluye resumen en español, en un solo párrafo y sin epígrafes (mínimo/máximo: 220/250 palabras).	
Se incluye abstract en inglés, en un solo párrafo y sin epígrafes (mínimo/máximo 220/250 palabras).	
Los resúmenes en español e inglés responden ordenadamente a las siguientes cuestiones: justificación del tema, objetivos, metodología del estudio, resultados y conclusiones.	
Se incluyen 6 descriptores (en español e inglés) (sólo palabras simples, no sintagmas o combinaciones de palabras), con los términos más significativos, y a ser posibles estandarizados.	
Los textos en inglés (título, resumen y descriptores) han sido redactados o verificados por un traductor oficial o persona experta en este idioma (Se prohíbe el uso de traductores automáticos).	
Se incluyen todos los datos de identificación de los autores en el orden estipulado en la normativa: datos de identificación y correspondencia, filiaciones profesionales, último grado académico.	
Se ha normalizado el nombre y apellido de los autores.	
Cada autor está identificado con su código ORCID.	
El número máximo de autores es tres, a excepción de aquellos trabajos que justifiquen un número mayor limitado.	
El autor/es ha firmado debidamente la carta de presentación del artículo, en la que consta la cesión parcial de derechos y la declaración de conflicto de intereses.	
MANUSCRITO	

Se incluye título del manuscrito en español, inglés, resumen, abstract, descriptores y keywords	
Se incluye una introducción que en orden contiene: breve presentación del tema; formulación del problema; idea a defender o hipótesis a demostrar; objetivo; importancia del tema; actualidad; metodología; estructura del documento.	
El trabajo respeta la extensión mínima y máxima permitidas: Sección de Revisiones: 10.000/11.000 palabras de texto (incluidas las referencias). Investigaciones: 8.000/9.500 palabras de texto (incluidas referencias). Informes, Estudios: 8.000/9.500 palabras de texto (incluidas referencias).	
En caso de investigación, el manuscrito responde a la estructura exigida en las normas (IMRDC).	
Si se trata de un informe, estudio o revisión, el manuscrito respeta la estructura mínima exigida en las normas.	
En los trabajos de revisión se incluyen tres citas de tres números anteriores de la Revista Sophia.	
El manuscrito explicita y cita correctamente las fuentes y materiales empleados.	
La metodología descrita, para los trabajos de investigación, es clara y concisa, permitiendo su replicación, en caso necesario, por otros expertos.	
Las conclusiones responden al objetivo y al problema planteados, se apoyan en los resultados obtenidos y se presentan en forma de síntesis.	
Si se han utilizado análisis estadísticos, éstos han sido revisados/contrastados por algún experto.	
Las citas en el texto se ajustan estrictamente a la normativa APA 6, reflejadas en las instrucciones.	
En caso de uso de notas finales, se ha comprobado que éstas son descriptivas y no pueden integrarse en el sistema de citación general. No se aceptan notas a pie de página.	
Se han revisado rigurosamente las referencias finales y se incluyen solo aquéllas que han sido citadas en el texto.	
Las referencias finales se ajustan en estilo y formato a las normas internacionales utilizadas en Sophia.	
El número de referencias está de acuerdo a la fundamentación teórica del estudio realizado	
Se han incluido los DOI en todas las Referencias que lo lleven con el siguiente formato: doi: <a href="https://doi.org/XXXXXX">https://doi.org/XXXXXX</a>	





Todas las direcciones web de las referencias han sido acortadas con Google Url Shortner	
Si se incluyen figuras y tablas éstas deben aportar información adicional y no repetida en el texto. Su calidad gráfica se ha verificado.	
El número de tablas y/o figuras no sobrepasa las 6.	
En su caso, se declaran los apoyos y/o soportes financieros.	
<b>ASPECTOS FORMALES</b>	
Se ha respetado rigurosamente la normativa en el uso de negritas, mayúsculas, cursivas y subrayados.	
Se ha utilizado letra Arial, tamaño 12.	
Se ha usado un interlineado sencillo (1) y sin tabulaciones.	
Se han numerado los epígrafes en arábigo de forma adecuada y jerárquicamente.	
Se han suprimido los dobles espacios.	
Se han empleado las comillas tipográficas « » (con alt+174 y alt+175 para apertura y cierre).	
Se ha utilizado el diccionario de Word para corrección ortográfica superficial.	
Se ha supervisado el trabajo por personal externo para garantizar la gramática y el estilo.	
<b>PRESENTACIÓN</b>	
Se adjunta carta de presentación indicando originalidad, novedad del trabajo y sección de la revista a la que se dirige, así como, en su caso, consentimiento informado de experimentación.	
La carta de presentación incluye un anexo firmado por todos los autor/es, responsabilizándose de la autoría y cediendo los derechos de autor al editor.	
El manuscrito se sube a la plataforma en formato Word y sin identificación de autores.	
<b>DOCUMENTOS ANEXOS</b>	
Se adjuntan los dos documentos anexos: la carta de presentación y el manuscrito.	
Los documentos complementarios y anexos han sido publicados con Figshare.	

## Cover Letter

### Section (Mark)

Monographic Dossier \_\_\_\_

Miscellaneous \_\_\_\_

**Title in Spanish: Arial 14 bold and centered.**

**Maximum 85 characters with spaces**

*Title in English: Arial 14 cursive. Maximum 805 characters with spaces*

### Name author 1 (standardized)

Professional category, Institution, Country

Institutional email

ORCID

### Name author 2 (standardized)

Professional category, Institution, Country

Institutional email

ORCID

### Name author 3 (standardized)

Professional category, Institution, Country

Institutional email

ORCID

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### *Abstract (Spanish)*

Minimum 210 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 (English)*

*Minimum 210 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 ..." Do not use automatic translation systems.*

### *Keywords (Spanish)*

6 standardized terms preferably of a single word and of the UNESCO Thesaurus separated by commas (,).

### ***Keywords***

*The 6 terms referred to in English separated by commas (,). Do not use automatic translation systems.*

### ***Financial Support of Research (optional)***

Entity:

Country:

City:

Subsidized project:

Code of the project:

## PRESENTATION

### Cover Letter

Mr. Editor of «Sophia»

Having read the regulations of the journal «Sophia» and analyzed its coverage, thematic area and approach, I consider that this journal is the ideal one for the dissemination of the work that I hereby attach, for which I beg you to be submitted for consideration for publication. The original has the following title “\_\_\_\_\_”, whose authorship corresponds to \_\_\_\_\_.

The authors (s) certify that this work has not been published, nor is it under consideration for publication in any other journal or editorial work.

The author (s) are responsible for their content and have contributed to the conception, design and completion of the work, analysis and interpretation of data, and to have participated in the writing of the text and its revisions, as well as in the approval of the version which is finally referred to as an attachment.

Changes to the content are accepted if they occur after the review process, and also changes in the style of the manuscript by the editorial process of «Sophia».

### *Transfer of Copyright and Declaration of Conflict of Interest*

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It is also declared that they have respected the ethical principles of research and are free from any conflict of interest.

EIn \_\_\_\_ (city), by the \_\_\_\_ days of the month of \_\_\_\_ of 201\_\_

Signed. (By the author or in the case, all the authors)

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## Cover Letter

### Sección (Marcar)

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**Título en español: Arial 14 negrita y centrado.**

**Máximo 85 caracteres con espacios**

*Title in English: Arial 14 cursiva. Máximo 85 caracteres con espacios*

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## Resumen

Mínimo 220 y máximo 250 palabras. Debe incluir 1) Justificación del tema; 2) Objetivos; 3) Metodología; 4) Principales resultados; 5) Principales conclusiones. Ha de estar escrito de manera impersonal “El presente trabajo analiza...”

## Abstract

*Mínimo 220 y máximo 250 palabras cursiva. Debe incluir 1) Justificación del tema; 2) Objetivos; 3) Metodología; 4) Principales resultados; 5) Principales conclusiones. Ha de estar escrito de manera impersonal “El presente trabajo analiza...” No utilizar sistemas de traducción automáticos.*

## Descriptores

6 términos estandarizados preferiblemente de una sola palabra y del Thesaurus de la UNESCO separados por coma (,).

### ***Keywords***

*Los 6 términos referidos en inglés separados por coma (,). No utilizar sistemas de traducción automáticos.*

### ***Apoyos y soporte financiero de la investigación (opcional)***

Entidad:

País:

Ciudad:

Proyecto subvencionado:

Código de proyecto:

## PRESENTACIÓN

### Cover Letter

Sr. Editor de «Sophia»

Leída la normativa de la revista «Sophia» y analizada su cobertura, área temática y enfoque, considero que esta revista es la idónea para la difusión del trabajo que le adjunto, por lo que le ruego sea sometida a la consideración para su publicación. El original lleva por título “\_\_\_\_\_”, cuya autoría corresponde a \_\_\_\_\_.

El/los autor/es certifican que este trabajo no ha sido publicado, ni está en vías de consideración para su publicación en ninguna otra revista u obra editorial.

El/los autor/es se responsabilizan de su contenido y de haber contribuido a la concepción, diseño y realización del trabajo, análisis e interpretación de datos, y de haber participado en la redacción del texto y sus revisiones, así como en la aprobación de la versión que finalmente se remite en adjunto.

Se aceptan la introducción de cambios en el contenido si hubiere lugar tras la revisión, y de cambios en el estilo del manuscrito por parte de la redacción de «Sophia».

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## ANNOUNCEMENTS 2017 - 2025

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### Sophia 24

#### Philosophy of religion and education

**Descriptors:** Philosophical reflections on religion; Nature and object of the philosophy of religion; Philosophy of religion and rationality; Phenomenological approach of religious fact; The problem of evil; Relationship between religion and science; Relationship between religion and ethics in democracy; Creation, human nature and education; Religion and interculturality; Notion of sin, virtue and forgiveness in moral education; Psychological foundation of religion; The teaching of religion (pedagogy of religion); The place of religion in public 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, 2017

**Publication date of this issue:** January 15, 2018

### 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

## 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 peda-

gological 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 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

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### 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

### 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

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### Sophia 35

#### Philosophical currents and their impact on pedagogical orientations

**Descriptors:** Philosophy as the fundamental basis of pedagogical orientations. Idealism as the basis for the generation of pedagogical orientations; Rationalism as the foundation of pedagogical orientations; Empiricism as the basis of educational realism; Illustration as support of educational enlightenment; Other philosophical currents as the basis of theories or pedagogical orientations throughout history; Philosophical foundations of the new pedagogies; Philosophy of technology in the educational field; Philosophical basis of constructivism and other pedagogical theories; Ethical thinking and pedagogy; Philosophical critique of current educational models; Philosophy of dialogue and education; Hermeneutics and their contributions to the current pedagogy.

Generation of articles from representatives of philosophy prominent in the central theme and its implications in psychology, pedagogy or other disciplines.

**Deadline for receipt of manuscripts:** December 15, 2022

**Publication date of this issue:** July 15, 2023

### Sophia 36

#### Philosophical approach to learning as a cognitive process

**Descriptors:** Philosophical basis of learning; Learning as a cognitive process; Learning as a product and as a process of knowledge; Philosophical foundation of learning theories; Psychological and pedagogical foundations of learning; Philosophical foundations of multiple intelligences and education; Emotional intelligence and its impact on educational processes; Science and

philosophy of human emotions: educational repercussions; Sense and meaning of cognitive processes; Memory, thought and language as the main cognitive processes of the human being; Cognitive processes and meaningful learning.

Generation of articles from representatives of philosophy prominent in the central theme and its implications in psychology, pedagogy or other disciplines.

**Deadline for receipt of manuscripts:** July 15, 2023

**Publication date of this issue:** January 15, 2024

### Sophia 37

Physics, metaphysics and education

**Descriptors:** Philosophical reflections on the interpretation of physics; Metaphysics in the twenty-first century; History of physics and its educational approach; Relations between conceptions of physics in the history of philosophy; Problem of sense and truth in the philosophy of physics; Nature and implications of thermodynamics; Epistemology and guiding principles of current physical theories; Philosophical foundations of quantum mechanics; Philosophical implications of quantum theory; Philosophical implications of Newtonian physics; Philosophical implications of the theory of relativity; Pedagogical strategies in the teaching-learning of physics; Educational proposals to boost the understanding of physics; Philosophical implications of current theoretical physics.

Generation of articles from representatives of philosophy prominent in the central theme and its implications in psychology, pedagogy or other disciplines.

**Deadline for receipt of manuscripts:** December 15, 2023

**Publication date of this issue:** July 15, 2024

### Sophia 38

The inductive method in the humanities and pedagogy

**Descriptors:** Scientific activity and reflection on the method of knowledge; The inductive method in the social sciences; Induction, experience and action as the foundation of pedagogy; The methods of knowledge and learning in the humanities; Value and limits of the experimental method in the human sciences; Value and limits of pedagogical positivism; Reflections on the scientific method and implications in the learning processes; Applications of the inductive method in education; Usefulness of the inductive method for psychology; Pedagogical proposals of an inductive character in the human sciences.



Generation of articles from representatives of philosophy prominent in the central theme and its implications in psychology, pedagogy or other disciplines.

**Deadline for receipt of manuscripts:** July 15, 2024

**Publication date of this issue:** January 15, 2025

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## CONVOCATORIAS 2017 - 2025

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### Sophia 24

#### Filosofía de la religión y educación

**Descriptores:** Reflexiones filosóficas sobre la religión; naturaleza y objeto de la filosofía de la religión; filosofía de la religión y racionalidad; acercamiento fenomenológico del hecho religioso; el problema del mal; relación entre religión y ciencia; relación entre religión y ética en democracia; creación, naturaleza humana y educación; religión e interculturalidad; noción de pecado, virtud y perdón en educación moral; fundamentación psicológica de la religión; la enseñanza de la religión (pedagogía de la religión); el lugar de la religión en la educación pública.

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 2017

**Fecha de publicación de esta edición:** 15 de enero de 2018

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### 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

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### 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

**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 de 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

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### 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

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### 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

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### 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

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### Sophia 38

#### El método inductivo en las humanidades y en la pedagogía

Descriptores: La actividad científica y reflexión sobre el método de conocimiento; el método inductivo en las ciencias sociales; inducción, experien-

cia 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.

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