



Editorial

<https://doi.org/10.22395/csye.v10n20a1>

The first issue of the *Ciencias Sociales y Educación* journal was published in 2012, for that reason this 20th issue is a commemoration of its 10 years of existence. Our publication is a swirl of transdiscursive experiences that, for these last years of persistence and resistances, has configured other-like spaces (heterotopies) of pedagogic interaction; it is a conversation place by being a journal that has narrative deployments among topics, people, criticisms and contributions to the “tribe” of the social and human sciences. In this sense, in the gravitational field entailed by the process for building a scientific publication, this time the offering is made before an editorial banquet of nine articles derived from research, four translations from French to Spanish and four reviews (three book reviews and a small analysis of the graphic proposal that is intertwined in this issue of the journal about the selected works of the Italian artist Giuseppe Arcimboldo).

The first article, written by Ana Lúcia Oliveira Aguiar and Stenio De Brito Fernandes, values the experiences that build and rebuild the forms of life, intersubjectivities, of the inhabitants of the Rosado Community in the Porto do Mangue in the State of Rio Grande do Norte-RN, Brazil. Thus, based upon a research which reivindicates the auto-biographical narratives, the text analyzes aspects of the daily life aspects of those inhabitants such as fishing, praying, harvesting, teaching, among others, which articulate the sociability networks of the community. The second article, by Fernando Nava La Corte, is linked with the doctoral thesis of the author presented in the Autonomous University of the State of Mexico, where the author develops a critical analysis of the social and tourism studies from the perspective of the geo-social and anthropological narrative within the tourists' area of the thirteenth comuna in Medellín (Colombia). There, the author explores the perceptions of people upon the dwelled, inhabited and appropriated places that put in tension the social and administrative uses of the spaces in those ways of seeing and narrating that comuna, as well as manifesting the levels of inequality and social and spatial polarization. The aesthetic experience of its contestatory action testifies and commemorates the space lived in the urban choreographies in the search for the city's happening question. Next,

there is an article by Marco Antonio Bonilla Muñoz and Silvia Grinberg, who, in the same line of the aforementioned article, study from an urban anthropological perspective the relation between corners and youth in Buenos Aires (Argentina). In this spaces of sociability, intersubjective experiences co-inhabit in the urban thread of the place of memory that the corner in Latin-American cities remember. Then, the following article is written by Juan Gabriel Gómez Albarello, who presents us a critical analysis of the Colombian Political Constitution of 1991 in the light of its implications with the idea of a

democratic education which is expressed in articles 41, 45, 65 and 68 of the Constitution, which is put into question by the reality of the educational policies implemented in the country in the neoliberal context of the privatization and bankarization of education. After this, the next article by Diego Alejandro Morales Zapata, analyzes the peasant subjectivity and the accumulation of capital in the municipality of Sonsón, Antioquia (Colombia) between 1997 and 2020. This text shows, based upon the concepts of hegemony and the subaltern, the formation of a subaltern subjectivity and of accumulation of dispossession in a context of application of neoliberal policies, given how in the agro-industrial model of avocado has implied dispossession relations composed by the peasants of Sonsón in the processes of proletarianization and entrepreneurship (in which lays the fallacy of the entrepreneur about himself that disvinculates the compromise between he or she and the social State, which leads to a privatization of the means of production and a precarization of work in vulnerable sectors as it is the farming one in Colombia). The article by Arnubio Jesús Roldán Echeverri, María Eugenia Arroyave Torres, Adriana Milena Bermúdez Cardona and Luis Hernando Giraldo Valencia on a sustainable tourism management model in the Antioqueñan Urabá (Colombia), allows and understanding of the tourism dynamics as one of the areas which has dynamized itself the most in these last year in the country. One of the circumstances which arises from this article is the relation between conflict and territories, which has affected and haunted regions as Urabá. This is a geo-strategic territory for the sustainable tourism projects with local and national implications on the wellbeing of communities and the environment through an economic and social development which are also socially competitive and inclusive. The next article is written by Leina Lucelva García Reina, who studies the teaching professional practice in training within the undergraduate programs in the San Alfonso University Foundation (Colombia). It holds that, after a documental analysis madre from qualitative research approach, how important it is that the teaching practice happens in the transmission-reception relation (traditional model) to a critical and emancipatory rationality. With that, the article shows how the teaching process allows the recognition of the school culture by reading life in school from a complexity perspective. Thus, it makes the teaching practice an exploration of contextualized and based experiences where the teacher is a reflexive mediator, a critic as well as an intellectual in a society of technical and cultural transformations that are experienced in the rituals incorporated in the school daily life. The issue continues with an article by L. Yusnaviel García-Padrón, Ángel Caridad Lugo Blanco and Concepción Álvarez Yong, who exposed the results of a research about natural sciences teaching. For that, they used amphibians as a teaching and learning focus in Cuban high school students, which led to observing a persisting negative perception of these animals by the school community, which is due to —the authors say— the lack of development of environmental education among the Cuban population. This article constitutes an important contribution of environmental studies to the educational realm. Last but not least, the journal presents an article by Lina María Herrera Montoya, who reflects about the philosophical foundations of freedom, which

have as soil a libertarian hermeneutic. The author performs a genealogical tour through the epistemological pillars of the value judgments of freedom to show the semantic dynamic character held by this category; it thus outlines the image of an anthropological project of society that is imprinted among the subjects of the modern experience. The article makes the case for a return to the *ethos* as the vital expression for unmasking the logics of knowing-having the power which dominate and constrain liberty to a matter of use value and change value in the commodification of human life.

As for the translations, the journal publishes four of them, taking into account that they have a pedagogic purpose. For that, we would like to thank the Flammarion Publishing House, the *Matices en Lenguas Extranjeras* and the *Revue Médicale de la Suisse Romande* journals for sharing the texts in its French version and that we gladly publish in Spanish. Thus, this section of the journal continues its objective of propitiating places for pedagogical interaction in the different sociolinguistic possibilities that a text might offer for the broadcasting of knowledge in the epistemological field of the human and social sciences. On this occasion, we have two translations by Luis Alfonso Paláu-Castaño originally from the French philosopher Bernard Stiegler (1952-2020), who happened to die recently. This two writings, as well as other already published in our journal, are a homage to his work, in which he dedicated his intellectual life to the philosophical problems concerning the psycho-collective individuation processes and the social, economical and political consequences of technological development, having as a focus of interest the impact of digital technologies. "What is philosophy?" and "Biopower, psychopower and grammatization" are two chapters of Stiegler's book *Prendre soin – 1. De la jeunesse et des générations*; two hinges that amake Stiegler's ideas accessible. These ideas nurture, from technical objects' philosophy and anthropology, questions about the discursive horizon of the technique that Martin Heidegger, André Leroi-Gourhan, Gilbert Simondon and Michel Serreshad, alongside Stiegler, have already outlined to understand the anthro-technological condition of the *Homo sapiens sapiens*, that living being that talks, feels, tastes, builds and imagines possible worlds. Another of the translations comes from a text by Louis-Jean Calvet and was translated by Jessica Montaña Oliveros that makes a historical journey of the contemporary policies of romance languages and its relation with several linguistic groups that allow a projection of a romance linguistic geopolity from the education realm. Last, we offer a translation made by Rodrigo Zapata Cano of a text by Bernardino Fantini, titled as "The emergence of infectious diseases" (*La emergencia de enfermedades infecciosas* in Spanish), which is relevant for understanding the social and biological becoming of infectious diseases in the context of COVID-19. These become metaphors of symbolic efficiency of the historical becoming of human societies in their rhythms, values and circumstances which are portrayed in the diseases that characterizes them.

Finally, we offer four reviews, three from books and one short analysis of the work of Giuseppe Arcimboldo, mannerist artist of the XVI century. With his plastic proposal this

artist plays with the optical effects that an image might provoke in the polysemic ways of looking at it. He is a pictoric poet that, with fruits, animals, plants and diverse objects, generates haptic spaces (in the seeing and touching realms) in the swirl of interpretation where a liminality of the possible operates (language and its double).

We hope that this last issue of the journal keeps provoking convergent and divergent places and that a series of incarnated ideas might provoke a conversation about the imminence field of the social and human sciences, which is boiling in the pot of inter and transdisciplinary proposals in the possible banquets of the dialectic image, which flutters in the aesthetic exercise of writing. And to commemorate the ten years of the journal, a fragment of the poem *Balada del tiempo perdido* (Ballad of the lost time) by León de Greiff¹ allows us to see the intensity of a journey through the reflexive folding of lived time:

Y el tiempo he perdido
y he perdido el viaje...
Ni sé adónde he ido...
por ver el paisaje
en ocres,
desteñido,
y por ver el crepúsculo de fuego!
Pudiendo haber mirado el escondido
jardín que hay en mis ámbitos mediocres!
o mirado sin ver: taimado juego,
buido ardid, sutil estratagema, del Sordo, el Frío, el Ciego.

(And time I've lost
and the journey as well...
Don't know where I've gone
for seeing the landscape
in ocres,
washed-out,
and for watching the twilight of fire!
Being able to watch within the hidden
garden that inhabits my mediocre realms!
or watched without seeing: devious game,
cunning trick, subtle scheme, of the Deaf, the Cold, the Blind.)²

Hilderman Cardona-Rodas

¹ The poem can also be read in this web site: <https://www.poeticous.com/leon-de-greiff/balada-del-tiempo-perdido-1?locale=es>. The poem can also be heard in the voice of Tomás Galindo as well: <https://www.youtube.com/watch?v=pcBdUcEgKZo>

² English translation by Álvaro Cruz.