

## CAPÍTULO 3

### **Ontology of knowledge from the inter dialogic stage between don Simón Rodríguez and José Martí**

Perucho Mejía García, Ph.D.

Carlos Alberto Quintero Cano, Ph.D.

*If men observe good childhood,  
they not believe so superior to it in many cases.*  
Simon Rodriguez.

It is possible to reveal in the humanist ideals of Jose Marti, a unitary set of values, coherently structured around the human person, his been reason and ways to lead it to its growing humanity.  
Rigoberto Pupo Pupo.

The commemoration of the birth of Simon Rodriguez (October 28) “THE MASTER OF LIFE”, is presented as an ideal situation in which, Simon Rodriguez and Jose Marti, are invited to talk to the manner of a Platonic dialogue, in a pedagogical humanistic dialogue, under the dynamic view of knowledge with a variety of approaches fleeing strategies and absolute mechanisms that somehow involves our educational present.

Rodriguez and Marti develop and we discover in a tone of pleasant conversation, an open conception of pedagogy with new deployments dialectical-creators needed for the process and the development of human existence.

With them, we arrive at a particular time, which merge into spatial and temporal reasons of conversation: the pedagogical and the axiological on behalf of society, the human subject and the universal Latin American education and

because the issue of education must be a constant discourse in dialogue with humanity.

In this dialogue we establish that education considers the legacy of our ancestors, as a true revolution, which can also encourage us to strengthen and methodologically debug the space of our educational ideas.

In this process, we try to be partners to determine on our part, and with some anecdotal character, the play of forces in various historical moments that are introduced and are necessary in this simultaneous dialogue.

We believe it is in the dialogue, then, in which there is an integrated human relationship of pedagogical acts that serves to frame the system factors action. Simon Narciso Rodriguez (1771) the great master, the original par excellence as called Andres Bello, the Socrates of Caracas, the cosmopolitan linguistically, as he called Bolivar philosopher and Jose Marti (1853), for whom education is the only means to save ourselves from slavery, they are in a dialogue that brings us together to the context of reflection, framed in the functional structure of our educational institutions through training and the assumption of the human subject.

From Marti postulate, “the teacher is the living letter” and following the not too distant conception of Socratic maieutics, Don Simon advocated primarily for education that is focused on the protagonists of the process: children and teachers. Well, it is undeniable that Greece comes light, and so everything that happens in it is presented with a dazzling light, which does not mean that we will understand it without effort. Of course, my very noble and dear friend Don Simon argues Marti, and before we try to penetrate inside of it surprises us that mystery of light that comes bathed.<sup>1</sup>

But it is not light, perhaps, pedagogy, the Greek paideia<sup>2</sup> way? We recognize that etymologically comes from Polity Press pedagogy, child, and agein, driving, which means art of driving the child.

Let us realize says Don Simon, covering in effect the role of pedagogy that only come or drive will prove that there is already great light to start looking for the truth.

---

1 Zambrano, María. *Filosofía y poesía*. Fondo de Cultura Económica. Mexico, D. F. 1996, p. 27

2 An important analysis on this conception is found in *Philosophical Anthropology of Education*, cf. Fullat, p. 21.

While certainly this situation must be expressed first considering that the educational power of Socrates, Plato had known from experience, should take shape in the dialogues of this and conquer the world, making clear understanding, through a broad reflection, its essence and its own end.<sup>3</sup>

But, of course, Don Simon, although the process is not exhausted conceptualization I have, I to you, a debt concept that is part of the same universe. Perhaps, is not light to know? Remember that knowing is remembering, and remembering is what is recognized as being. To know is to dispel the veil of forgetfulness, shade, for, in the light, be full,<sup>4</sup> because the more convincing appears to be illuminate its true form, more can ensure its true meaning and its original<sup>5</sup> value.

Of course, Marti, this assessment of the issue in terms of knowledge also connected, and was marked by Anaxagoras when he said: "There is my homeland," referring to the knowledge of cosmos. Now, in my view and well understood, this view of knowledge is essential and makes return our feelings about the institutional level, which formulated in today's world can rise above the same subject learner.

Naturally, more than what I see or say, I tell you what I think and, continuing the above reflection what should be questioned is, Don Simon, how an educational revolution is possible, as this, by itself, introduces a determined change in their same events that change the essence of man and society.

Well, we could talk if you will that from the first moment of development in the educational process of the human being; education begins with life and ends only with death. And since education is the origin and development of a process with a result, conceived by the Greeks under the phyo word derived from physics verb indicating become, produce beget, grow, then, in this area, both physics as paideia, become education and knowledge, and knowledge is humanity, fundamental institution of being.

Now, Marti, glimpsed so that rhymes perfectly with teaching knowledge, and teaching is to understand, is to use the understanding. Because, if we take a

---

3 Jaeger, Werner. *Paideia. Los ideales de la cultura griega*. Fondo de Cultura Económica. México, D.F. 1995, p. 488.

4 Zambrano, op cit., p. 31.

5 Jaeger, op cit., p. 7.

look at the formation of ancient civilization, wisdom recognized that nothing human is alien to education.<sup>6</sup> Indeed, it is in this context, in which the frame, also a scientific environment is conducive to achieving an essential integrative thinking for a full life.

Surely, Don Simon, science is the set of human knowledge applicable to an order of objects, particularly intimate and interrelated.<sup>7</sup>

But on the other hand, at all times, it is the theoretical situation that demands a revolution which serves to explain in its dimension of human activity.

However, we should point out that, although it has been considered the Sophists as the founders of science education, since, in fact, laid the foundations of education and intellectual training, our poses and presupposes a revolution analogous to that of the Greeks, as a whole, pedagogy not only organizes and enriched before us, but extends in a direction that tries to reveal the event itself of the essential life of a culture but leads its validity this field. Anyway, this has been our purpose in the Latin American context. On the one hand, also remember what have done Montessori, Bello, Freire, Morin, Herbart and Pestalozzi, among others.

On the other hand, think that since man is to live, education must prepare for life,<sup>8</sup> precisely so that this is not basking in the desert, but their knowledge is first. However, I consider that man is the only creature that requires education. And since man (anthropos) it is historical, biological and material nature (sarx), must be animal civilization (homo phantes) through the result of educational learning processes, collecting, processing, creation and transformation. In this perspective we understand education care (assistance, maintenance), discipline and instruction along with the culture. According to them the child is man - college - and apprentice.<sup>9</sup>

So says Don Simon, the task of pedagogue -parresia-<sup>10</sup> implies project it to

---

6 Nicol, Eduardo. *Crítica de la razón simbólica*. Fondo de Cultura Económica. México, D. F. 2001, p. 84.

7 Vega Jiménez. Elsa. *José Martí. Pensamiento Educativo*. Faid Editores y Bolivariana Editores. Santiago de Cali. 2002, pp. 90.

8 Battle, Jorge Sergio. *José Martí Aforismos*. Centro de Estudios Martianos. La Habana. 2006, p. 118.

9 Kant, Immanuel. *Tratado de pedagogía*. Ediciones Rosaristas. Bogotá. 1985, p. 1.

10 Parrheshia or parresia: Practice of self. Technique that allows the teacher to use properly everything

creatively student behavior so that fits your specific obligations and socio-cultural needs, but above all, lead to revitalizing culmination of their educational process, intellectual and imaginative, so you can decide for yourself the way of learning, which is nothing more than becoming. Of course, Martí, which for this, we must talk to everyone in their language, is the tactic of the word. We must talk to their own language, in their own context, because the works and their creators are, so to speak, at the service of Instituted or contextualized meanings. Certainly, as claimed Yupanqui, live with the people; do not look from the outside.

By this I mean, educational institutions and parents, since the public of these companies is in them, conformation, illustration and conservation of traditional meanings and collective values.

For me, as you know, Don Simon, is frequently observed: Imitate. Do not! - We copy. Do not! - It's good, they tell us. It is American, we say.

Could it be that it is only good things American? We believe that we need to create.<sup>11</sup> Yes, Martí is inevitable, and definitely: We invent or we err.

I think this slogan yours, Don Simon, reaffirms that the fertile ground for creation is education, because it is precisely the sense to be different forms of social and individual existence, it means, the position of new determinations.<sup>12</sup> Remember that the ground for education is the nature of man.<sup>13</sup> But also the object gap that occurs on the lay fills now therefore, aware of the hollowness education.

With it just sets the profile of the teacher; for he is, as Plato would say, an instrument used to teach and to distinguish the essence, as the shuttle it is to make your tissue.

In light of this event I will tell that I was in the classroom and broke suddenly the sun on a forest clearing, and there, blinking sudden light, I saw above the

---

that is effective for the work of transformation and improvement of his disciple. Foucault, Michel. *Hermenéutica del Sujeto*. Editorial Altamira. La Plata. 1996, p.72.

11 29 Martí, José. *Obras Completas*. Cuadernos de Apuntes. Cuaderno No.1. Editorial de Ciencias Sociales. La Habana. 1991, p. 16.

12 30 Castoriadis, Cornelius. *El Ascenso de la Insignificancia*. Ediciones Cátedra S. A. Madrid. 1998, p. 109.

13 31 Jaeger, op cit., p. 7.

yellowish grass straighten up, around the trunk black of the fallen the joyful clusters of new pine pines.

That we are: new pines!<sup>14</sup> They replied the students. For we befall the new phenomenon of growing up, of knowledge and of the training. So I also would say Martí, the first school, then is the land on which the tree is rooted social. However, this overview of the educational reality is complicated to understand from the scope of the tensions and contradictions that lie in the complex computer technology interaction modalities such, different from our conceptions, because although also constitute academic schemes that characterize the process transformer of our times, exclude the affective and volitional. Sure, Don Simon, who with the computer of the late twentieth century comes a new concept of art because it is now society that is computerized.<sup>15</sup>

Of course, this is not an accusation, but to find why the educational building in the world retracts, it condenses and is filled with complex veils. We can certainly say that would be foolish to go against the myopic technical world. It would be myopic to want to condemn the technical world as a work of the devil,<sup>16</sup> because with it has changed the organization of work and production, ways of thinking and lifestyles.

It should be recalled, Don Simon in this analysis perspectives showing the evolution that has taken the axiological pedagogy and in their practice and the impact on the social fabric. This has been characterized by the name of ancient methods and modern methods. Controversial situation day by day by the rejection of traditional versus new and innovative proposals that emerge long term but constitute traditional. The truth is, Martí, an educator in the current situation requires a new profile and an open and complex thought. Only with them can meet the different roles and commitments is asking education and conduct comprehensive training of student's subject to the most complex and dynamic network of relationships, attitudes and knowledge as you are setting the current culture (local, national and planetary).<sup>17</sup> On the other hand,

---

14 32 Martí, José. *Antología Mínima. Medios de Propaganda*. La Habana. 1975, p. 103.

15 33 Fullat, Octavi. *Antropología Filosófica de la Educación*. Editorial Ariel, S.A., Barcelona. 1997, p. 76.

16 34 Heidegger. Martin. *Filosofía, ciencia y técnica*. Editorial Universitaria, S. A. Santiago, Chile. 2003, p. 100.

17 35 González Moena, Sergio. *Pensamiento Complejo. En torno a Edgar Morin, América Latina y los Procesos Educativos*. Cooperativa Editorial Magisterio. Santafé de Bogotá, D.C. 1997, p. 101.

if you look at the set of relationships and consider the particular intentions regarding the educational reality, the teacher is entrusted with the student element, who is leaving him and open to change, to make it work. And, since whatever their profession or trade, the teacher radiates. Creates around it is full of fresh, new ideas, like a fresh orange tree lurking thirst universe.<sup>18</sup> Recall why the true being of the educator is his work educating. I understand, Mr. Simon, we must, first of all, decipher and unravel this knot where everything happens as in an exchange of events and circumstances.

But let's not forget, says Marti, who initiated the XXI century arise several proposals for pedagogical work. One is "the mediator Professor of Learning" in response to pedagogical change, is the role of teachers in their pedagogical serve as a mediator between the child's knowledge and appropriation of new knowledge, based on previous knowledge. Mediation is understood as holistic vision around and allows the learner to interact with axiological, social and personal aspects that result culturally literate democratically allowing emerging the new challenges of the globalizes world (Tebar, 2009, 103).

Sure, my dear Marti. Therefore, to contextualize the events and actions that interact in the pedagogical practice and implementation of methods that can be attributed to positive or negative references about the appropriation of behaviors that lead to the subject - object to change its internal and external reality. We could reference Montessori technology centers decrolianos interest, reference to the curriculum in Cousinet, co-management with projects Dewey or cooperative of Freinet involving child activity and the master's initiative and influence from the institutions<sup>19</sup> (Not, 1994, 7-460).

Consequently, we must note, that if education and knowledge have also been modulated very heterogeneous forms in their proteic impression (change constantly) through its relationship with other sectors of culture - religious beliefs, aesthetic, production, technology - and the different psychic powers of man,<sup>20</sup> is their emergence however, that radiate to the idea of progress that accompa-

---

18 Carvajal R., Lizardo. La nueva alegría de leer, para Escribir. Poemia, su Casa Editorial. Cali, 2005, p. 15.

19 Louis Not, addresses the problems of education around the pedagogical dialectic and its method. Changes and regulations presented and manifested in the behavior change generated by knowledge pedagogies. Cf. Pedagogías del Conocimiento.

20 Paris, Carlos. Ciencia, tecnología y transformación social. Universidad de Valencia. Valencia. 1992, p. 70 et.

nies our conceptions of the human universe. Now, thinking about the technological, as you have rightly pointed out: Is not using your computer a seductive and insidious form of conditioning students to accept a technological culture?<sup>21</sup>

The matter requires absolute clarity that has several views, playing in this aspect, Don Simon. Anyway, but for now I find disconcerting, I think this discussion will treat with greater particularity in an upcoming commemoration of his birth.

But this dialogue, Don Simon, can make mention of Emile Durkheim<sup>22</sup> attending expressed in his book *The Rules of Sociological Method* in which presents reasons of science and practice and social context. For example, before a social fact as the fulfillment of the functions in different roles around the right and customs it says “While agree with my own feelings and inwardly feel its reality, it does not cease to be objective; it is not I who made them, but I have received through education” (p.37). Argument highlights the formative components that interact internally and externally from the institutions established socially, which also integrate other factors that result in favor of the development of science and technology. Sure, Marti. But we must also highlight Bertrand Russell, who in his scientific perspective reflects on the model of education in a scientific society. His arguments show the imposition of the economic model and at the same time how education constitutes the cornerstone for perpetuating the system under elitists’ criteria losing its aims. He, with a deeper look reveals: “The ordinary men and women are expected to be docile, diligent, punctual, little think and feel satisfied .... They spend a lot of time outdoors and not learn in more than absolutely necessary” (p.195).

True, Marti must indicate the same way that it is not a homogeneous group but a succession of technical and historical facts provided, on the one hand, peculiar physiognomy and, secondly, characteristic linkages that will be affected for centuries by these phenomena constantly reorganize the different cultures.<sup>23</sup>

You said it yourself, let then that’s the time to think fusion without confusion.<sup>24</sup> However, one thing is clear: we have entered the free space of the peda-

---

21 Laver, Murria. *Los Ordenadores y el Cambio Social*. Editorial Tecnos. S. A. Madrid. 1982, p. 63.

22 Emilio Durkheim in *fundamental works of philosophy*.

23 Laver, Murray, *ibid.*, p. 71.

24 Serres, Michel. *Los Cinco Sentidos*. Taurus Ediciones. Bogotá. 2003, p. 103.

gological dimension to realize that while modern man looks to the future and believe in the sense of the technological possibilities to conquer the world, the educator must plant new trees to grow and flourish in forests that shelter the shadows teaching.

## CONCLUSIONS

We note that our conversation responds to the current vision of the master renovator thought, considering it as regards product of specific human actions on education, society and life.

Well, Don Simon: I do not say bye, because the generous men like you, have to meet often with the grateful men, who we are all of us.

And since learning is incorporated into human biology student, it must prosecute counselors and regulators educator driven by social and human events principles, through which you can establish and legitimize through knowledge and techniques the true being of the eminently human.

We may also indicate that this commemorative space for academic reflection on Simon Rodriguez and Jose Marti serves to refresh their ideas with academic teaching practice and specially to approach the event of knowledge and human know.

Let us conclude saying in the words of Popper and Heidegger: "Being better able to improve because being is happening".

## REFERENCIAS BIBLIOGRÁFICAS

- Adorno, Th. W. 1998. *Educación para la Emancipación*. Madrid: Ediciones Morata S. L.
- Atencio, C. 2005. *Génesis de la Poesía de José Martí*. Costa Rica: Editorial Euned.
- Bachelard, G. 1999. *La Intuición del Instante*. México, D. F.: Fondo de Cultura Económica.
- Bajtín, M. M. 1997. *Hacia una Filosofía del Acto Ético. De los Borradores y otros Ensayos*. Barcelona: Anthropos Editorial.

- Batlle, J. S. 2006. José Martí Aforismos. La Habana: Centro de Estudios Martianos.
- Bloch, M. 2000. Introducción a la Historia. México, D. F.: Fondo de Cultura Económica.
- Carvajal R., L. 2006. La Nueva Alegría de Leer, para Escribir. Cali: Poemia.
- Castoriadis, C. 1998. El Ascenso de la Insignificancia. Madrid: Ediciones Cátedra, S. A.
- Crespo Vásquez, S. F. 1955. Ideario Pedagógico de José Martí Tesis de Grado. Las Villas: Universidad de Oriente.
- Deleuze, G. 1977. Henri Bergson/Memoria y Vida. Madrid: Alianza Editorial, S. A.
- Deleuze, G. y F. Guattari. 2003. Rizoma. Editorial Pre - textos, Valencia.
- Dewey, J. 2003. La Miseria de la Epistemología. Madrid: Biblioteca Nueva, S. L.
- Díaz-Granados, J. L. 2003. Martí y Colombia. La Habana: Orbe.
- Dilthey, G. 1944. La Esencia de la Filosofía. Buenos Aires: Losada, S. A.
- Durkheim, E. 1999. Las reglas del método sociológico. Edición: Folio, S.A.
- Feliu Castelló, S. 2003. Ciencia y Verdad. Valencia: Marfil, S. A.
- Foucault, M. 1996. Hermenéutica del Sujeto. La Plata: Altamira.
- Fullat, O. 1997. Antropología Filosófica de la Educación. Barcelona: Ariel.
- Gadamer, H-G. 1999. ¿Quién Soy Yo y Quién Eres Tú? Barcelona: Herder, S.A.
- Gadamer, H-G. 1997. Mito y Razón. Barcelona: Paidós Ibérica, S.A.
- González Moena, S. 1997. Pensamiento Complejo. En torno a Edgar Morín, América Latina y los Procesos Educativos. Bogotá, D. C.: Cooperativa Editorial Magisterio.
- Hegel, G. W. F. 1994. Fenomenología del Espíritu. México, D. F.: Fondo de Cultura Económica.

- Hegel, G. W. F. 1992. *Creer y Saber*. Santafé de Bogotá: Norma, S. A.
- Heidegger, M. 2003. *Filosofía, Ciencia y Técnica*. Santiago de Chile: Universitaria, S. A.
- Hernández Ocaris, R. 1999. *Simón Rodríguez Pensamiento Educativo. Páginas Escogidas*. Santiago de Cali: FAID.
- Husserl, E. 1962. *Lógica Formal y Lógica Trascendental*. México, D. F.: Universidad Nacional Autónoma de México.
- Jaeger, W. 1995. *Paideia: Los Ideales de la Cultura Griega*. México: Fondo de Cultura Económica.
- Jaramillo Uribe, J. 2002. *Historia de la Pedagogía como Historia de la Cultura*. Bogotá: Alfaomega colombiana, S. A.
- Kant, I. 1985. *Tratado de Pedagogía*. Bogotá: Ediciones Rosaristas.
- Laver, M. 1982. *Los Ordenadores y el Cambio Social*. Madrid: Tecnos, S. A.,
- Locke, D. 1997. *La Ciencia como Escritura*. Madrid: Cátedra, S. A.
- Locke, J. 1999. *Ensayo sobre el Entendimiento Humano*. México D. F.: Fondo de Cultura Económica.
- Martí, J. 1975. *Antología Mínima*. La Habana: Medios de Propaganda.
- Martí, J. 1959. *Versos (Selección)*. La Habana: Lex.
- Martí, J. 2002. *Obras Completas*. La Habana: Editorial de Ciencias Sociales.
- Nicol, E. 2001. *Crítica de la Razón Simbólica*. México D. F.: Fondo de Cultura Económica.
- Not, L. 1994. *Las Pedagogías del conocimiento*. Colombia: Fondo de cultura Económica. S.A. De C.V.
- Ortiz-Osés, A. 2005. *Del Sentido de Vivir y otros Sinsentidos*. Barcelona: Anthropos Editorial.
- París, C. 1992. *Ciencia, Tecnología y Transformación Social*. Valencia: Universidad de Valencia.

Platón. 2002. *Cratilo o del Lenguaje*. Madrid: Trotta, S. A.

Pupo Pupo, R. 2007. *El Ensayo como Búsqueda y Creación. Hacia un Discurso de Aprehensión Compleja*. México: Universidad de la Chontalpa.

Rodríguez C., A. et al. 2002. *Veinte Años del Movimiento Pedagógico 1982-2002. Entre Mitos y de Realidades*. Bogotá, D. C.: Cooperativa Editorial Magisterio.

Russell, B. 1931. *La perspectiva científica*. Editorial: Los grandes pensadores.

Serres, M. 2003. *Los Cinco Sentidos*. Bogotá: Taurus Ediciones.

Tébar Belmonte, L. 2009. *El profesor mediador del aprendizaje*. Bogotá: Magisterio.

Vega Jiménez, E. 2002. *José Martí, Pensamiento Educativo*. Santiago de Cali: Faid Editores y Bolivariana Editores.

Zubiri, X. 1989. *Estructura Dinámica de la Realidad*. Madrid: Alianza Editorial, S.A.