

## HARMS OF THE PSYCHE IN EDUCATION: URGENCY IN THINKING RE- CONNECTION

### *MALES DE LA PSIQUE EN LA EDUCACIÓN: URGENCIA EN EL RE-LIGAR DEL PENSAMIENTO*

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**ABSTRACT:** This paper presents a discussion on the relationship between psyche, education and its reflections on humanity, produced from the opinion of 27 teachers who were asked about the need to rethink the educational processes in the face of the harms that affect society. Here, the concepts are framed in the theory of complexity, so that we can harmoniously connect what has been separated. The inquiry is carried out with the transmethod, the critical analysis of discourse as transmethods, plus the modernist statutes of investigating. We note: along with investments in school infrastructure, the idea of better preparing teachers is a consensus to alleviate the harms of education. In the end, we advocate a reform of thinking through disconnection and reconnection that can lead to stagnation if its own dynamics are not revised.

**KEYWORDS:** Education. Harm. Psyche.

**RESUMO:** Este artigo apresenta uma discussão sobre a relação entre psiquismo, educação e seus reflexos sobre a humanidade, produzida a partir da opinião de 27 professores os quais foram questionados sobre a necessidade vivida de repensar os processos educativos diante dos males que afetam a sociedade. Aqui, as concepções são enquadradas na teoria da complexidade, para que possamos conectar harmoniosamente o que foi separado. A investigação é realizada com o transmétodo, a análise crítica do discurso como transmétodo, além dos estatutos modernistas de investigação. Observamos: junto com os investimentos em infraestrutura escolar, a ideia de preparar melhor os professores é um consenso para amenizar os males da educação. No final, defendemos uma reforma do pensamento por meio da desconexão e reconexão que pode levar à estagnação se sua própria dinâmica não for revisada.

**PALAVRAS-CHAVE:** Educação. Males. Psyche.

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**RESUMEN:** *Este artículo presenta una discusión sobre la relación entre la psique, la educación y sus reflexiones sobre la humanidad, producida a partir cuestionamientos a 27 maestros en que se preguntó sobre la necesidad vivida de repensar los procesos educativos frente a los males que afectan la sociedad. Aquí las concepciones están enmarcadas en la teoría de la complejidad, de manera que conectamos armoniosamente lo que fue separado. La indagación se realiza con el transmétodo el análisis crítico del discurso como transmétodos, fuera de los estatutos modernistas de investigar. Observamos: junto con las inversiones en infraestructura escolar, la idea de preparar mejor a los docentes es un consenso para paliar los males de la educación. Al final, auspiciamos por una reforma del pensamiento mediante un des-ligar y re-ligar que puede llevar al estancamiento si su propia dinámica no es revisada.*

**PALABRAS CLAVE:** *Educación. Males. Psique.*

### **Introitus rhizome: need to investigate and the transmethod critical discourse analysis**

[...] in mid-seventeenth-century England, the soul is an immortal and immaterial principle that thinks, feels, and governs the body; the brain, on the other hand, seemed like an unpleasant-looking, irritatingly useless gland. At that historical moment, someone coined the word “neurology.” Thomas Willis (1621-1675), together with a group of wise men, inaugurated a new era: the “neurocentric era” in which we find ourselves today, where brain and mind are two inseparable concepts (PUNSET, 2006, p. 9, our translation).

From the author who precedes the investigation the mind, his study is of preeminence in the human being; question that was devalued for a long time; and the education of the psyche is paramount. All of this governed by a complexity that is the human body. In this article, we present a thoughtful discussion on the relationship between the psyche, education, and your reflections on humanity itself. It is an essay text, produced from questions made to 27 fellow professors, from various Spanish-speaking countries, in which it was asked about the lived need to rethink educational processes in the face of the harms that affect our contemporary society. Education can no longer be reduced to strictly cognitive processes and although this is already recognized in the literature (as in Vasconcelos, 2004, for example), schools continue to meet the demands dictated by international examinations, which measure progress of rational learning, therefore, of teaching.

When we refer to the word psyche, surely the thought goes to various connotations on the traditional understanding of what it means, immediately, the most common reference is the one that refers to the human mind. The idea put in the epigraph by Punset (2006) is noteworthy: science has been trying to explain how our brain has been working for some time, seeking to reveal how our psyche works - also understood as our mind and even our

soul. The author continues commenting that we are what we think, our mind is our reality and what we are; memories, emotions, experiences accumulate in the brain.

Thus, the soul or the psyche is a brain tissue averaging a kilo and a half, the brain has been distorted of its excellence, the thought, the psyche has been permeated with regularized dispositions at the convenience of hegemonic projects; man has been distorted from his true power. But the soul cannot simply be explained by the workings of the brain without even considering a complex web of beliefs that is part of almost all of humanity. We have, for example, the convenience of orienting the psyche towards the humanity and excellence of the day, reflecting on ourselves, our community and the entire planet; or keep ignoring all that.

In education in general, the conformation of the psyche is of delicate care. Why have the harms of humanity been spreading in education? How did humanity arrive at the development of its inhumanity that ignores the land-homeland so much? How are the ills of the psyche spread in education? Undoubtedly, the psyche has convergence to this inhumanities of the harms of civilizations.

Here the conceptions are framed in the theory of complexity; so that we harmoniously connect what in modernity-postmodernity-coloniality is separate; for what happens in the psyche happens in the rest of the body and is emitted in communication with the spirit (or the soul); In addition, the human being being a complexity and mysterious creation lies in its mysteries in the ignorance of the brain and its total functionality - although the advancement of neuroscience has led to a better understanding of our brain, we are still far from fully understanding it and, therefore therefore, discover if our essence is indeed in the material plan.

In many moments there are clear situations of dispositions of the human being where it is seen in the decision to compare the harms of humanity; What a bad habit to compare a bad with a worse one and decide which is the worst. It must be said: bad is bad and good is good; it is as bad to consume drugs as to drop atomic bombs; Maybe the one who builds them also he who sends them to launch is drugged with evil. We must become aware of that brainwashing that the psyche regularizes. *Or is evil only measured by the death toll?*

In this sense, of course someone can consume drugs being a victim of the society where they live; But if you are going to do some kind of damage to the life or property of others, it seems to be your own decision. Although you can understand the motivating context, you cannot consent to this evil. *Isn't it the same as the one with the atomic bomb? Or is it decided that an evil is better or worse because it comes from leaders of the left or the*

*right, understanding this from the point of view of a political party? Or even from other cultural sources such as the economy, religion and education itself?*

Of course there are harms that last a long time, but others seem to pass quickly; It seems, don't both harms - drugs and the bomb - bring dire consequences that make it classify as harms? Will you continue to decide between one harm and another? How much do you love yourself? What do you have on your psyche? More: How to re-link thought to collaborate in the humanization of education? What are the ills of education from different perspectives of long-time educators in different countries? Is there convergence in these harms? Well, this is what we are dealing with in this inquiry.

It is urgent to detach, it means loosening the bonds, it is loosening and letting go is to free oneself in the psyche the old ties of inhumanity permeated in education. Thus, decolonization and decoloniality are projects par excellence to detach from the obligation of Western pre-eminence.

In that dis-linking, go to another way of investigating outside of reductionist paradigms; re-linking has a special meaning, “re-linking as an emergent practice of transmodern philosophical thought” (RODRÍGUEZ, 2019a, p. 13, our translation), re-linking the ethics of understanding in Morín (2006a), and “getting to understand allows to reconnect, unite and disjoin knowledge and take day by day, in theory and practice, the concept of life as the articulating axis of education” (GONZÁLEZ, 2017, p. 69, our translation).

In this sense, the modernist-postmodern-colonial hegemonic project of regularization of the psyche in education, for the convenience of training a diverse citizen to act in circumvention, cannot be the paradigmatic space for carrying out this inquiry; that is how “Transmodernity is a new project of liberation for the victims of Modernity, the hidden and denied ‘other-face’” (DUSSEL, 1992, p. 162, our translation). In such a case, the victims of bypassing education, the colonality of minds, being and doing worship dehumanized education as an exercise of power that transfers that truth. As doctrine, it is assumed that what does not come from there is the underground that will never be allowed to enter the scientificity of the elite; unless it enters the liberated insurrection in which Transmodernity with its planetary decoloniality deals. It is as Foucault postulated (1992, p. 27, our translation) “the doctrine binds individuals to certain types of enunciation and as a consequence prohibits any other”.

On the other hand, the connotation of rhizome is an antigenealogy typical of transepistemes, which are traditional knowledge, which comes from transmethods; Well, we go beyond the rigidity of the classifications of research in non-communicable and well

differentiated branches, modernist, colonial and in postmodernity as the cone of modernity. With rhizome, you want to show that “here the organization does not respond to any structural or generative model” (RODRÍGUEZ, 2019b, p. 4, our translation).

Transmethods, beyond traditional methods, is a “concept that involves the meta-method; constitutes and postulates an ascent in thought”, explains Zaá (2017, p. 91, our translation). In addition, it complements the author “a surpassing of the traditional paradigmatic backgrounds is observed [...] it is an exercise in reflection where the status quo of the sciences is permanently rethought”. This is how introspection goes beyond traditional methods.

Therefore, we ask forcefully: What would happen if we continue investigating under the same expired circumvention methods? Logically, what is concealed in modernity-postmodernity-coloniality would continue under the veil, the buried and thus we would continue to see the immense sea of knowledge, through the window; instead of erecting a high plain, a skyscraper, an immense balcony; or better yet to venture into that sea of uncertainty with archipelagos of certainties, without denying the uncertainty, as states Morín (2006b).

Under these premises, the complex research objective is fulfilled: to analyze the harms of the psyche that are propagated in education, under the premise of not continuing to decide between one harm and another, to give some contributions of urgent re-linking of thought in the actors of the educational process. Regarding the research transmethod, it is the Critical Discourse Analysis (CDA) that places the analysis of the traditional discourse in a social, educational, political and critical perspective, channeling the way the discourse is used and to legitimize the resistance, the critical and political aspects of it, while the re-linking is urgent; CDA “understands and defines discourse as a social practice [...] and from that conviction initiates and justifies its discursive analyzes as social analyzes” (SANTANDER, 2011, p. 209, our translation).

Critical discourse analysis as a liberating transmethod of Freire's work on political literacy (RODRÍGUEZ, 2020b), it is syntactic, semantic, and pragmatic (MOLERO, 2003). It attacks and explores in the politics of discourse, attending to the liberation and revelation that the problems are not of an educational nature only; but of a political nature. For this reason, in the decolonial we get liberated handles that the critical analysis of the discourse will reveal; the decolonial, rescues the idea of an overwhelming rationality that oppresses individuals

Of course, in the criticality of the discourse analysis, the transdisciplinary communication of said ACD emerges, which in its complexity makes it transcomplex; It is also worth noting that the ACD is located in the representations of the discursive structures

that represent, confirm, legitimize, transcribe or challenge the relations of abuse of power or domination in the life of the actors of the educational process that are permeated by the harms of the education, an issue that in traditional methods is not possible. The CDA can be seen as a reaction against the dominant modernist paradigms, characterized as asocial or uncritical (VAN DIJK, 2016).

The CDA from its very nature is recognized as the first transcomplex transmethod and in accordance with the decolonial planetary perspective and objective of transmodernity; The theoretical structures of the sciences associated with social phenomena are defined by a communicational and language perspective and, finally, because every researcher “must criticize concepts, elucidate terms, construct definitions and [...] handle thought operations linked to logical-linguistic structures” (PADRÓN, 1996, p. 10, our translation). All this permeates the speeches of the interviewees in order to clarify as far as possible the harms of education and the gambles of the interviewed specialists from different countries; and we will surely see coincidences that come from the colonial domination that still permeates the psyche of educational actors.

The theoretical complexity of ACD is manifested in the amount of notions that can establish categories and subcategories, units of analysis and variables; “discourse is conceived as a form of action. So, in that sense, to analyze the discourse that circulates in society is to analyze a form of social action” (SANTANDER, 2011, p. 210, our translation). It is a pilgrimage in the analyzes of those of us who tend to re-link, detaching the old thought in the psyche of what it means to educate and that humanity gives clear indications of the crisis in education; that lamenting continues to be transmitted in the psyche and continues like a virus in the inhumanity of the human being: educate for the domination and intentionality of hegemonic projects.

The CDA deals with this research in two sources: the sources of the consulted texts and the one carried out in the interviews with specialists, experts in education in general, in countries such as: Angola, Mexico, Dominican Republic, Ecuador, Spain and Venezuela; Where they were consulted: in which country do you live? To which you refer in the answers, what are the ills of education in that country? Can you decide which of these harms are worse? and contributions to eradicate or minimize these harms.

In what becomes we pass and interconnect the discourses in a complex way in: Rhizome crisis in education: everything happens in the psyche first; with it the urgency of re-linking; Rizoma CDA in interviews: harms of the psyche in education from different perspectives in different countries; rhizome re-linking: the need in the actors of the



educational process to re-link the thought and rhizome closing by opening the thought. We hope, therefore, to contribute in some way to promoting re-linked thinking for education.

### **Crisis in education rhizome: everything happens in the psyche first; with it the urge to re-link**

I want education to produce the best that a child has. This is the only way to improve the world. The simple truth is that we adults cannot make the world better than the gigantic shack that it is, and when we pretend to know how to raise a child, we are simply being silly (NEILL, 1978, p. 34, our translation).

Excellent words from the author, which leads to an ever deeper consideration of what it means to educate a boy, a girl. There is no doubt that the world is covered with harms, almost all, sadly, of cultural origin. Human beings face many harms among ourselves, producing a well-defined globalized society in the epigraph: a gigantic shack. If there are places of exception, there is no doubt that these places also face other harms; if not hunger and lack of sanitation, the ills of the soul that try to cure the body with drugs. Therefore, it seems that there is no escape. Ah, but calm, because the problems of humanity are solved with Education.

Here, then, that Alexander Neill, founder of the famous school of freedom – *Summerhill* – it touches on a very delicate subject, even difficult to believe: education has not dealt with the ills of society, but has helped to improve the sufferings of the world. It does so from the vicious idea that we must teach children the difference between good and evil, because children are the future. The biggest problem, the author warns from the metaphor of the world as a shack, is that we do not know how to distinguish good from evil. Given this, we have an education in crisis, leading and being driven by a society in crisis. It is necessary to find, in the words of Morín (2003), a form of reconnection between the education that teaches and the teaching of the human condition - a multiple, complex, paradoxical being that only exists in the world in coexistence with others.

However, explains Boaventura de Sousa Santos (2020), we are increasingly moving away from this reconnection, producing a society in which individual prosperity is the key to success and happiness and the other (or others) is always seen as an “unfair competitor” or even an “enemy to win.” The neoliberal idea that everyone is responsible for themselves always prevails.

So instead of a world of diversity and plurality, we have a world of differences that becomes dangerous because it spreads hatred. Education, in turn, remains hostage to that

world, further promoting difference: the tests and their ranking results; crowded colleges and prestigious universities, causing young students to fight each other for a place; formal curricula have always focused on knowledge of science, but very little on knowledge of life and respect for diversity, etc. In this way, education, to which the cards are attributed to reduce harms, ends up complicating this plot. It does not decolonize, it does not de-commodify. Unfortunately, as Boaventura de Souza Santos (2020) rightly pointed out, recovering the ideas of Paulo Freire, if education does not promote liberation, it remains oppressive.

That said, we can return to our initial argument: there is no greater evil, evil is always evil, and in education harms are spread that lead to the development of inhumanity. And if we cannot prioritize the harms, as the famous tram dilemma proposed by Phillipa Foot reminds us, extensively examined by Thomson (1985), in which various scenarios are presented to discuss morality from the initial assumption whose essence puts us before the next question: kill one to save five, or save one and let five die?

This dilemma only exposes the idea that there are greater harms than others, so we should not worry about lesser harms. This is a perverse idea, because evil is bad; after all, should we use quantity criteria to make this decision? Or should we trust other factors such as the affective relationship with those involved? Or even the relationship between direct involvement with evil or its passive observation, in which passivity allows to alleviate the psi that (something like: I did not do wrong, then I did not do wrong)? Such questions are complex, complicated, but they help to better understand the proposition that all harms are bad and that education is needed, stop spreading and what are you wrong - even in silence, hidden for example, in the selection of the “best” students.

It is imperative and urgent, therefore, to seek a reconnection between education and humanity. As Morín (2000) told us, educating presupposes, first, always first, the teaching of the human condition. Necessary “recognize themselves in their common humanity and at the same time recognize the cultural diversity inherent in all that is human” (p. 47, our translation). Without this re-knowledge that we are reconnected by the human condition and that it is very diverse and different from each one of us, what we have is a projection of the harms and their causes - they concern the other (s) and not me.

Edgar Morín (2000) reminds us that we human beings are different and equal at the same time; United by our humanity, we collectively distinguish ourselves by culture, by society, by biology; differentiate ourselves individually by affectivity, intellectuality, dreams and desires; reconnecting for the human species. We are, therefore, very different, but also



very similar. Re-linked education is one that seeks to understand unity (the singularity of each one) in diversity (the plurality of singularities) and diversity in unity, that is, the complex that provides feedback: individual <> society <> species <> individual.

If we are disconnected, explains Dussel (1977), it is because there is a long history of domination and cultural oppression, without much clear explanation, obviously, because it is about human domination and oppression over human beings. It is necessary to free ourselves, revealing this system of domination and oppression, an epiphany, according to the author, that transcends the system. Education, named as pedagogical systems by Dussel (1977, p. 95, our translation), having evolved from the “simple advice from the father in the Paleolithic” to the “universities and research institutes of high technological precision” of our time, it constitutes a system. Therefore, it would take a transcendent epiphany to re-link education with humanity.

Dussel (2016) proposes transmodernity as a means of re-linking: it is necessary to go beyond colonization, commercialization and oppression through an intercultural dialogue in which there is no trace of asymmetry. The beginning is prior to decolonization, since it begins with self-valorization which, in turn, demands self-criticism, deconstruction and the recognition of identity elements that are denied, ignored or even extinguished. He does not deny himself, he recognizes himself. Epiphany does not occur only in revealing, but in transcendence, by promoting critical multi / intercultural dialogue. And with Dussel (1977; 2016) Without saying anything about the fundamental role of education capable of elucidating the epiphany that transcends, we borrow the words of Edgar Morín (2003, p. 24, our translation) to express its capillarity in this process: “the development of the capacity to contextualize and globalize knowledge becomes an imperative of education”.

However, education as a system, therefore oppressive and dominant, seems to be far from this fundamental re-connection. Morín (2003) put it well when he pointed out that education problems center on things like more credits, more content, greater rigidity, better grades, etc. (All of this understood, by most people, as a synonym for quality education). Of course, it is important to frequently review all these elements, however, the author has denounced, “these modifications, if it is the only thing that is done, are *small reforms* that further hide the need for thought reform estas modificaciones” (MORIN, 2003, p. 99, énfasis del autor, our translation).

To go beyond the *small reforms*, Morín (2003) calls for the imperative to reform minds. After all, as we've already outlined, the mind (or psyche or soul) holds the most basic aspects of humanity, individually and collectively. It hides the problem of the hierarchy of

harms – opting for the greatest and the least – in addition to legitimizing colonialism, oppression and the commodification of life. This is not easy at all, becoming, as Morín (2003) himself pointed out, an impasse. According to the author, the system (educational, in this case) does not reform itself by transcending the reforms, without first having a reform of the mind/psyche, which does not reform without first transcending the system – “this is a logical impossibility that produces a double block” (MORIN, 2003, p. 99, our translation).

This double blockage that, paradoxically, in which one reform is recursively linked to another, is held firm by habit, by the deep specialization of knowledge, which makes it difficult to recognize the complex link between knowledge) and by the society itself that recognizes in Education is the foundation of your own transformation, but it does require that schools and universities meet the quality already outlined: more classes, more content, more approvals ... all for the sake of maintaining the *status quo*. Overcoming the small reform only occurs through an epiphany, the significance of which, says Morín (2003), will only be peripheral, marginal and deviant. Someone will start it.

The recivilization of humanity, while the crisis is of civilization; And in it, education has a great responsibility, since it is established in forced civilization is that the thought of most of its actors “it only perceives the fragmentary, the fragmentary, the decontextualized, the quantifiable, it is incapable of any global and fundamental conception” (MORÍN, 2006c, p. 272, our translation). Becoming aware of it is a great need.

We are hopeful that this beginning will be initiated by the teachers. It is necessary to reveal some things, as Morín denounces (2003, p. 101, our translation). One of them is: “the functional nature of teaching leads to reducing the teacher to a civil servant”; be a civil servant, therefore, if he is at the service of the system. Another thing is: “the professional nature of teaching leads to reducing the teacher to an expert”, Being an expert, it is difficult to reconnect your knowledge with the complexity of life. Educating to transcend is, in essence, a mission, defined by Morín (2003, p. 102, our translation) as “elevated and difficult, because it supposes, at the same time, art, faith and love”.

After all, it is a mission that becomes inevitable when affected by the epiphany: it is not enough to reveal the harms of education, it is necessary to transcend them. Are we close to this epiphany or does education tend to remain in crisis? This is what we seek to investigate by consulting colleagues who work in the field of education in various countries, whose interviews are scrutinized in the following rhizome.

## CDA rizhome in interviews: harms of the psyche in education from different perspectives in different countries

I can't hear myself if I don't hear the voices of the other (RODRÍGUEZ, 2019a, p. 12, our translation).

In this rhizome we attend to the interviews carried out with researchers and educators of renowned national and international trajectory, the questions that contribute to the fulfillment of the complex research objective were questioned, such as: What are the harms of education in that country? Can you decide any of these harms are worse?, contributions to eradicate or minimize these harms. In what follows we discern this by making an introspective critical analysis; while contributing to the analysis of the harms of the psyche that spread in education, under the premise *will you continue to decide between one harm and another?*, to give some contributions of urgent re-linking of thought in the actors of the educational process.

Through Google Forms® via email invitation from Venezuela, active education specialists from Angola, Mexico, the Dominican Republic, Venezuela, Ecuador and Spain were interviewed. In total 27<sup>3</sup> interviewed: 14 from Angola, 6 from Mexico, 3 from the Dominican Republic, 2 from Venezuela, 1 from Ecuador and 1 from Spain. Regarding the question: *What are the ills of education in that country?* They expressed that there is “poor quality in education due to several factors that are described below: lack of school infrastructure; unsuitable conditions in certain schools; low social and economic status of many families”. Of these harms there was a generalization among the interviewees; coupled with the so-called “lack of research and deficient updating of knowledge; together with the lack of ethics, lack of identity, lack of responsibility and common sense, lack of empathy and the existence of an almost endless corruption”. These harms were combined even in Spain, where “coverage and inequity” is not what is presented as generous; but with serious flaws.

Among those who “manage education are more aware that students pass, to the detriment of learning” are the responses of the interviewees; thus, “university teachers have a high hourly load and, many times, with a high number of students” they state from the Dominican Republic”, being that “despite the fact that universities have high automation processes and have many advances TIC”. However, they state that “managers tend to harass their teachers with unhealthy attendance controls with signatures and a high level of mistrust regarding the responsibilities of their teachers.” It is common among the interviewees that among the evils of education in their country, which are so diverse, that education presents

<sup>3</sup> All interviewees quotes were translated to English by the authors.

itself as “rote, very theoretical, little criticism and student participation. Inductive thinking is not achieved”.

In the practical part, as laboratories, countries like Venezuela, the Dominican Republic responded that there is “little literature available and few laboratory practice classes. Low academic level of secondary education teachers and deficiency in the programs”. That there are several problems like “the lack of quality in the teaching, the devaluation of the personnel until the corruption. The lack of excellent foundations or fundamental concepts in many subjects”.

Responded the interviewees that exist “low level of teacher professionalization, lack of resources in schools and pedagogical guidance for teachers in classrooms, excessive work with stationery”. They also indicated economic and social problems and inadequate programs that this is common among all and that together with “State policy, despair in education itself, the training of teaching professionals, the leadership that is carried out, the lack of support, the lack of commitment, the lack of ethics, the anti-human conditions under which the process of training, the budget that is assigned to education, the system of domination that is established under the disguise of a decolonization of knowledge, the devaluation of the teaching subject in terms of working conditions and hierarchy that is occupied under a revolutionary-socialist politicization of the system” – that in Venezuela was a strong response from the interviewees.

In Venezuela, Angola, the Dominican Republic and Spain they responded that among the ills of education in their country are “Insufficient schools; reduced number of schools with basic conditions (water, bathrooms, energy, among others); lack of teachers; existence of citizens outside the educational system; inequality in the distribution of schools (urban (all subsystems), suburban (some) and rural (generally primary education))”, coupled with the “unequal access (lack of schools, socioeconomic conditions) and poor quality of education” – the latter is emphasized in particular in Venezuela.

The interviewees answered that there are, indeed, a “low level of skills of teachers. Inadequate distribution of resources (human and material) in the country's schools. Bad teacher training. Few parents involved in the education of their children. Little investment in education, which conditions the creation of better working conditions and better remuneration for the teacher”. This reality was highlighted with special attention in Venezuela; where reigns “colonized thinking, false educational policies, colonized curriculum, exit profile incompatible with entering a lower level, low quality and lack of infrastructure”; all that coupled with the “quality, teacher training, schools and specific programs”.

In the sequence they were asked: *Can you decide any of these harms are worse?* Unfortunately there is a decision in the psyche of the interviewees for one evil or another; scarcely two people said that they could not decide which evil is but which other and affirmed that they are all. Some affirmed that the worst evil is the lack of research, others that “inequity”, that “be more aware of students passing rather than learning”, the “not recognizing the student’s prior knowledge. Start from scratch. Inductive methods rarely used”; other interviewees who “the lack of practical classrooms, teacher training, staff devaluation and corruption”.

Others interviewed decided that the worst harms are: “inadequate pedagogical guidance for teachers” or economic problems; an interviewee from Venezuela stated that “for me they are all worse, there is not one more than another, but if I insisted on prioritizing, I would say that the worst evil of all is the Government that manages the State”. In Angola it is claimed that the worst evils are “lack of conditions in schools, few guidelines, lack of updating plans and curricula”, which coincided with Ecuador, stating that the “reduced number of schools with basic conditions (water, bathrooms, energy, among others), lack of teachers; existence of citizens outside the educational system; inequality of access (lack of schools, socioeconomic conditions)” – although this was a marked pattern in interviewees from countries: Angola, Mexico, Dominican Republic, Venezuela, Ecuador. Coupled with “level of teacher competencies, low investment, lack of qualified educational institutions” decisions of the worst harms by the interviewees.

Note that it is common to see how the interviewees from their psyche can decide between one bad or another, which seems to regularize the other as less bad. However, this situation is analyzed in the re-linking that is a central theme in the next rhizome that continues to be connected to the current one.

When asked for *contributions to eradicate or minimize these harms*, the interviewees answered that it would be important “outperform education professionals; Create more educational infrastructures; create basic conditions that positively influence the teaching-educational process; training professional-postgraduate”. This reality was common in the interviewees. In addition to the fact that many went to propose the punishment for unethical behaviors such as “conscience, responsibility, strong sanction measures”; proposing collaborative work”, and what about “sustained attention inside and outside of class hours, in order to reduce the number of postponements. Sometimes, and depending on the subject, the number of extra hours of attention to tutorials are almost equal to the number of normal classes (many remedial strategies)”.

The interviewees also propose that in terms of teachers, there could be “induction, creativity and criticism”; they propose that it is necessary “train teachers, promote refresher studies for teachers”. It is important how it was issued that in Venezuela and Angola it could be “carry or education process as the most important factor of a society”.

They, those from Venezuela and Angola interviewed affirm that this situation is quite complicated and the ideal would be “start restructuring basic primary education in general and better training teachers”. This restructuring would be done to avoid opening academic councils between teachers within the “schools to carry out analysis of practices and make proposals for changes and innovation guided by teaching professionals with greater preparation” to “promote education”.

For this reason, especially in Venezuela and Ecuador, they propose that the

*[...] restoration of the Federal State of Democratic rights. Better working conditions for teachers. Permanent training systems for teachers and other educational leaders. Improvements in educational infrastructures. Involvement of teachers in systems of permanent reflection on their work and progress in the training of citizens. Reestablish HCM (social insurance) conditions and other health systems that make teachers feel protected through the work they offer to the State. Raise the remuneration system for a dignified life for teaching professionals. Comprehensive assistance for the elevation and improvement of the mental health of education personnel. (Interview report).*

In Spain it is said that the solution will depend on “the government increase financing for education, with greater investment in the education sector; construction of more schools (mainly in suburban and rural areas) and improvement of existing ones”. There is also talk of “opening of public tenders for the admission of more professors; development of courses to outperform teachers; promotion of pedagogical aggregation courses for all those people who did not have teacher training”. And this reality agrees with Venezuela, where they recommend “hire good university teachers for teacher training and filter the best students for the education career”.

It is urgent in all countries “raise the level of investment in education so that substantive conditions can be improved there”. And one of the interviewees affirms that it could “re-link thought; detach from the old colonial exercise”. Apart from “investments in education, eliminating corruption at all levels (from school principals to the federal government), improving resource management and offering preparation courses for teachers”.

It seems, then, that together with investments in school infrastructure, the idea of better preparing teachers is a consensus among those interviewed to alleviate the ills of



education, although no one has explained how to do it if not with the proposal of preparation courses . But who is responsible for these courses if not the teachers? Who, then, prepares those who must prepare humanity for transformation?

### **Re-linking rhizome: the need in the actors of the educational process to re-link thought**

Crucial for critical discourse analysts is explicit awareness of their role in society. Prolonging a tradition that rejects the possibility of a “value-free” science, they argue that science, and especially academic discourse, are inherently parts of the social structure, by which they are influenced, and that they occur in social interaction (VAN DIJK, 1999, p. 185, our translation).

Undoubtedly the ACD as a transmethod establishes the role, participation and subjectivities of the authors in the investigation; that are inherent to knowing as the author affirms in the epigraph; But when, as in our case, the ACD is considered transmethod, decoloniality, transmodernity, complexity and transdisciplinarity are played out in the discourse the complexifying essence of the authors. For this reason, we now make the speech of the interviewees more complex with that of the authors, subjects with a voice but also victims of the process and agents of change. The transmethod allows them to get involved in what hurts them and what they attend to rigorously; more also with the sensitivity of the case. Education cares deeply for them; they believe that the evils of the psyche have been the germ transmitted in education as a macabre inheritance of the dominant systems. So they insist on improving it, either with more investments, with more training, or both.

When we return to initial questions like: *Do not both evils - drugs and the bomb - bring dire consequences that make it classify as evils? Will you continue to decide between one evil and another? How much do you love yourself? What do you have on your psyche? More: How to re-link thought to collaborate in the humanization of education? What are the ills of education from different perspectives of long-time educators in different countries? Is there convergence in these evils?* We turn to complicate our own insolvencies with the authors.

Yes, because we think that for a long time we propagate evils in education until the path of thought reform, we now remain alert to the possibilities of continuing in such serious errors. Of course, we foresee that the interviewees do decide between one evil and another; they passively and conformistically attend to the ills of the psyche. But not all go into the same wrong. Many of them affirmed that it is necessary to reformulate education from the

initial levels; but for them the thinking of current teachers could be reformed, reforming the curricula is giving new ingredients to the same kitchen artists with the same recipes.

Whenever education is the excellence or the evil of tomorrow, it is the darkness or the light that will illuminate the rough paths of the students, which is transmitted up to thousands of generations if the chains are not cut, we urgently erect the reform of thought of teachers, regardless of whether the circumventing educational policies play against us. Love us and we know the urgency that these policies play in favor of the student; but if it were not so; we teachers need to go to Paulo Freire who made hundreds of factory workers literate, to Nelson Mandela who read and read to shut up and get out of 20 years in prison to be the leader of Africa. They are a few eager for change who lead the baton of change, and it is not in ideal conditions, it has never been in ostentatious educational policies of humanity.

For this reason, we become aware that those evils of the psyche that are promoted in education: the most scandalous evil is better, we cannot, we are inferior, we do not deserve that the states deal with underdeveloped beings like us, they invaded us with reason, I want to live as in the other bypassing government because it was better. All of this could be eradicated from the mind; none of this is true, they are evils of the psyche that we believed in and the dominant system suited it. We are a great human creation, capable of changing and contributing to the world. If we can, we have the power within ourselves, let us fill our mind, the whole being, with self-esteem; Let's do our best no matter if our lives are full of injustice. That the evils of the psyche do not transcend.

We need to search, as pointed out Morin (2003, p. 88, our translation), a reform of thought to have a reformed psyche, religated, “that recognizes and analyzes the realities that are at the same time solidarity and conflict” like democracy that aims to give everyone a voice, but becomes a project of political parties, so it focuses on some interests; or industrial capitalism that is registered as a project to improve human life, but it is what promotes hunger, misery and wars. Or even education, which needs to promote a liberating thinking of the status quo, but tends to pursue the best results in external examinations, obtained with the effort of its students and their teachers who did the training very well. It is necessary, then, to seek reform of thought; you don't start anywhere, says Morin (2003, p. 88), since “you have your background in the culture of the humanities, literature, philosophy, preparing in the sciences” – and yet, we would say, in education.

Among *some contributions of urgent re-linking of thought in the actors of the educational process*, it is necessary to detach ourselves from our obsolete formation, looking for allies to this change. It does not matter if a few who decide that they can change their little

world of education that as time passes and transcends generations will be immense - we quickly remember the aforementioned Neill and his Summerhill school; and the pedagogical revolution initiated by Célestin Freinet, in France, giving a voice to students and teachers about the educational process (as indicated in FORTUNATO, 2016); and Paulo Freire; and Edgar Morin; and Maria Montessori; and so many other people giving examples of change from your own psyche and attitudes. We go to the resistance of thought; that in the midst of the crisis of the land-country no one makes us believe that we cannot: that we are from the lower classes that we are not gifted to be great mathematicians, that women cannot transform our abused inhumanity; if we can, liberation can come from within.

It is then, from that urgent dis-connection to study our own educational practice with our students, we need from humility to find out how much we are doing for that flower that emerges, for that boy and girl who will be the doctor who cures you or heals you tomorrow, for that student who will be the scientist of tomorrow; and for all the students who will do so well for the world discovering themselves artists, janitors, drivers, accountants ... it doesn't matter, because all this matters for a humanity free of evils. We can use technology to promote from our least uncontaminated center: culture, what we proudly do, what we are and where to go from our capacities and sensibility asleep in a: I can't!

Then and in the same tune comes the re-linking. This is re-linking our most intimate psychic conceptions of how immense we are; to reconnect with the land, with the culture of doing and with the communities Bringing into a classroom a social mind, an intersubjective learning space where at all times and times we are learning and re-linking our love for our neighbor, at the same time we are extracting from him that: Sapere Aude, dare to use your own means; in a I think and then I am! To become aware that we are what we think, and that we always have to be in constant re-linking as the essence of transmodern thought.

### **Closure rhizome: constantly relinking thought**

Under the slogan of the classic Cartesian, I think, therefore I am! *cogito ergo sum*; it is summoned to be motivated in a change of thought in mathematics; inciting to leave mental laziness (RODRÍGUEZ, 2020, p. 1, our translation).

Under the Cartesian motto we want to say that we have fulfilled the complex research objective of analyzing the evils of the psyche that spread in education, under the premise of not continuing to decide between one evil and another, to give some urgent re-linking contributions of thought in the actors of the educational process. We are aware that many ills

of the psyche we have not dealt with; that what you have is in constant re-linking; that we are and we want to be an example of this vital action in the human being.

Throughout the article, we discuss the evils of the psyche in education and its reflections in society with authors who have sought to re-link with thought and with various fellow teachers who seek meaning in (our) dilemmas as educators. We saw that there is consensus: they fight against evils through education. The difficulty lies in recognizing the type of education that, re-linked, helps us face the evils of society created in and by society itself from a disjointed thought. Thus, the education we have today only strengthens the model of society that segregates, discriminates and spreads its evils.

We follow the cross-complex path as a way to overcome modernity that colonizes and subdues people, prioritizes evils and promotes a kind of competition between people, either for territoriality or at the individual level. Either we continue together as a rational species living on the planet, or we continue to fight against ourselves and our own home, simply expecting a disastrous outcome - if not for the show of lights and sounds of the bombs, for the invisible silence of a microscopic virus.

The motto encourages us to go to a state of consciousness about the evils of the psyche that spread in education and that with each one of them we carry series of repression and domination. We sponsor a reform of thought through a detachment and re-linking of thought as an urgency of transmodern thought that can lead to stagnation if its own dynamics is not revised.

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