

NEW RESEARCH CHALLENGES IN THE FIELD OF EDUCATION

From its origins, the inquiry into education arises from within the communities and the culture linked to their norms and values, virtues and ethical behaviors, from the poly and poetry, from human ideals and the destiny of the gods. Jaeger (2004, p.18) indicates that it is the result of "the living awareness of a norm that governs a human community, whether it is the family, a social class or a profession, that of a more wide as a lineage or a State"

In its evolution, education assumes a practical-utilitarian perspective; that is to say: that of teaching to know, through the processing of an increasing flow of information and that of teaching to do, in order to influence one's own environment. However, these are only two of its pillars that, given the considerable increase in the data that circulates, its storage and use, it is likely that it will soon be taken over by artificial intelligence devices. In any case, it should be remembered that no technology is infallible, as evidenced by the Titanic (paradoxically called the unsinkable), the Challenger (space shuttle that disintegrated when it began its mission to take man into space), the Chernobyl explosion (which is considered the worst nuclear accident in history), the collapse of the Banqiao dam (which created a flood considered the third deadliest in humanity) and the Bhopal disaster (which caused the official death toll of 2,259 immediate deaths); to name some of the most emblematic disasters. These are partly the risks of the scientific-technical society that, in turn, are driven by academic capitalism, with the incessant industrialization, commodification and bureaucratization of knowledge (Brunner *et al.*, 2018).

Hence, any inquiry into education from a historical perspective necessarily leads to a reevaluation of its non-utilitarian pillars which, at the time, UNESCO called "learning to live together" and "learning to be". These aspects are central to the tradition of the Greek Paideia and the various pedagogies inspired by the German Bildung (theory of self-cultivation), which aspires to reflect in one's own life the highest ideals of humanity.

Contemporary societies show that educating to live together is an enormously intricate task, in the midst of the individualization of communities, class and wealth gaps, the arrival of immigrants, ethnic claims, generational and gender ruptures, new identity sectarianisms and the culture of cancellation and funas (a concept used today in some

parts of Latin America to refer to public manifestations of repudiation of people and groups whose ethos is rejected).

In this context, it could be said that it is easier to "live against others" than "learn to live with them", thus weakening social ties and causing a loss of confidence in diversity. The same goes for "learning to be". Once the anchors have been lifted (which tied personal life worlds to solid traditions and beliefs, to structures of authority and ethical rules, to processes of socialization in shared values), it becomes more difficult to acquire an inner life and an autonomous direction about one's own person. The mandate to know oneself, symbol of an education oriented towards self-cultivation, thus disappears from the cultural horizon of societies, thus giving way to inauthenticity, alienation, the fabrication of personalities directed from outside and the volatilization of commitments to the reason and the ideals of humanity.

Therefore, it is not merely practical-utilitarian considerations that will suffice to lead societies towards tomorrow, nor is it pure scientific-technical rationality, whose application assumes in capitalism a destructive-creative character of everything that was previously seen as solid and enduring. Progress requires today more than ever to examine the traditions, customs and ideals of education; renew its fundamental pillars and project it towards the future time. Here lies an essential task of academic teachers and researchers who, from different approaches and perspectives (multidisciplinary, interdisciplinarity, transdisciplinarity), study and teach to know oneself, others and societies in their increasing complexity. They are the ones who must travel and cross the borders of disciplines and persevere in the communication of knowledge that serves the common interests of humanity and its future.

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Brunner J, Ganga-Contreras F, Rodríguez-Ponce E (2018) Gobernanza del capitalismo académico: aproximaciones desde Chile". *Revista Venezolana de Gerencia* 23: 11-35.

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