

A reflection on the education today*

Una reflexión teórico-práctica sobre la educación hoy

Uma reflexão teórico-prática sobre a educação de hoje

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Abstract

This text presents a general reflection on today's education. It examines some contemporary educational trends. From the perspective of emotional intelligence, it analyzes some statements from students through qualitative exercises. Finally, youth does not seem as tamed as one may think. Nonetheless, education still needs to expand its perspectives, complementing reason and emotion, and focusing on a global balance.

Key words: Education, Reflection, Emotion, Emotional intelligence.

Resumen

El texto presenta una reflexión general sobre la educación hoy. Revisa algunas tendencias educativas contemporáneas. Analiza algunos testimonios de estudiantes desde la perspectiva de la inteligencia emocional a través de ejercicios cualitativos. Finalmente, la juventud no parece estar tan domesticada como se piensa. No obstante, la educación todavía requiere ampliar sus perspectivas complementando razón y emoción desde un enfoque de equilibrio global.

Palabras clave: Educación, Reflexión, Emoción, Inteligencia emocional.

Resumo

O texto apresenta uma reflexão geral sobre a educação hoje. Ele revisa algumas tendências educacionais contemporâneas. Ainda analisa alguns testemunhos de estudantes a partir da perspectiva da inteligência emocional através de exercícios qualitativos. Finalmente, a juventude não parece tão inofensiva quanto se pensa. No entanto, a educação ainda precisa ampliar suas perspectivas complementando a razão e a emoção a partir da perspectiva um equilíbrio geral.

Palavras-chave: Educação, Reflexão, Emoção, Inteligência emocional.

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Introduction

The aim of this text is to reflect and show how in today's society despite the limitations of the education in many ways, young people seem to be more intelligent and aware than what school, university, the media, parents, and the teaching staff are, about what is life in general and what are their aspirations and educational interests in a particular way.

To do so, it reviews some social realities, educational ideas, their approaches and institutional application on the one hand, all in general terms.

On the other hand, an investigation on young university students is analyzed, but far from the quality assessments or technical competencies, it is a matter of deepening their vision towards education and life, their thoughts and ideas, emotions and feelings, expectations and assessments, especially intelligence and emotional competencies in the best sense of the word.

While the social institutions that converge in the educational work appear tending to the domestication, this does not seem to be a complete success if we look at the emergence of youth social movements in the world since 2011 and in Mexico since 2012. In addition, and despite limited family and school education, new generations seem to enjoy some degree of emotional intelligence and social reflexivity.

Another indirect objective pursued by the presentation of this work is that before so many cases of study focused and relating conflicts in school and educational problems, this text shows another part of the reality that also exists, where the students seem to enjoy some human development or at least do not appear in the chaos and violence, but on the contrary, they appreciate life, enjoy it and despite the problems of the world, maintain a general purposeful look.

Nonetheless, it would be good for social actors and educational institutions to renew their old stares to school and were more attentive to social changes, from a more humanistic, affective and supportive perspective, to live up to the transformations epistemological and educational approaches.

A Few Brushstrokes About Some Educational Realities in our Day: Domesticated Childhood and Youth

To begin, to point out how today the formal school environment seems inclined to innovations, evaluations and quality education. New technologies and skills seem to be the center of the spotlight everywhere. As long as the human, reflective, emotional, and human aspects of life and society seem relegated in practices, although theories and discourse have already appeared.

For example, in Mexico at universities and for some time, a vision of the profitable pre-

vails more and more, a training for work or what is the same market or state, according to the neoliberal model and globalizer in which we are. This results in an atomization of knowledge, where the think or the critical and reflective look, or the humanist approach are not encouraged, and social sensitivity is blurred. The technique dehumanized, private and consumer logic and the training of the workforce or the new leaders, according to the type of public or private center, seems to be the reason for an education that privatizes activities and consciences (González Casanova, 2001).

The same happens in other educational levels and throughout the Western world. Humanities and arts seem marginalized from the curriculum, along with critical, civic and democratic thinking, or the ability to imagine, or to understand and empathize with other people, or to promote an active and reflective education. Now the society of profit reigns and the concern for personal or national economic achievements (Nussbaum, 2005).

Decapitalization and commodification seem to reign in education, and in university in particular, where the reductionist and instrumentalist approach seems to advance (De Sousa Santos, 2007). Thus in a time of social and cultural changes, of epistemological and paradigmatic changes (De Sousa Santos, 2009; 2013), instead of being according to them, the school seems anchored in the old authoritarian models of interest in the needs of globalization,

where learning is instrumentalist and partial, where students learn to know or learn to do, but do not take into account the needs and interests of the human being and the education for the personal growth (Moreno, 2010).

And what about the family in a context of crisis of generational deregulation when children have more information and knowledge than the parents. When parents socialize with speeches and modeling the society of commodification and consumerism, the lack of moral and social values, and children are sometimes overprotected, for some it all has to be easy and fast, and tolerance for frustration diminishes or even life projects disappear. A society where everything is measured by profit and social indifference grows, where the important thing is success, not learning, where consumerism consumes everything. As Montesinos (2007) points out, today the youth is domesticated, with employment problems but a suggestible consumer, without expectations or collective enterprises of long reach but marveling at technology, trapped in a world of irresponsibility, depolitization, moral meanness and intellectual banality. When the parents educate with blackmail and without limit, it consents and disorientates. Schools end up being a number of nurseries or reformatories, which focus on academic quality, training and domestication, not on civic, social and moral education, but on education for consumption and simulation, for social reproduction. Not to mention not only consumerism in the media, but even the

trivialization of life in them or the culture of horror (Bericat, 2005).

In view of this panorama, how are the young and infants? In order to answer this question, an exercise was carried out at the university, which provides information about their vision for life and specifically about institutional education. It focuses on emotional intelligence and emotional competencies, trying to investigate their own gaze from their own testimonial voice, and thus find out if they succumb to the prevailing discourse or if they survive from positions more humane than the prevailing educational preaching in our days.

As a first tentative response, which we do not deal with here, but we do point out, despite the panorama outlined above since 2011 there have been social movements of young people in different countries that show outrage towards the state of affairs and demand from more democracy and more employment, more social justice and the right to life. The same can be said for the Mexican case with the student movement in 2012 #YoSoy132 (#IAM132) whose initial slogans were to democratize democracy and elections and then already joined in more international and global demands. And also the movement by Ayotzinapa in 2014 that in addition to demanding to find the 43 disappeared normalistas, called for justice and fought for the right to life, among other things. As a second response we offer data and reflection in the following sections based on a case of study.

Emotional Intelligence and Emotional Competences of Some Young People: Free and Emotionally Conscious Youth

Working Method

Here we present some of the results of a qualitative and open questionnaire about education and emotions, applied to 50 UAM / X undergraduates in 2014, which sought to reflect their general view on the one hand, and on the other, the emotional intelligence and emotional competences of university youth on life and on the education in a particular way. Also used for this analysis are the results of two focus groups - with a total participation of 31 students of the same level and the same educational institute and on the same date - about the emotions in education and in life. Both works illuminate the subject and outline youth perceptions, opinions, attitudes and values towards formal education on one hand - as we say - and on the other their intelligence and emotional competences. The exercises are qualitative, so the only thing that is intended is an introductory and general approach to the subject, and for this one was used only some parts of them. Notwithstanding, and in order to show some tendencies in the testimonies collected, sometimes it is used percentages with illustrative intention, but without statistical pretension.

Revision of Theoretical Concepts

At the moment, much is spoken of emotional intelligence and of emotional competences in the education, aside from the confusion and

controversy between both concepts (Bizquerra & Pérez, 2007)¹, here some definitions and authors are taken up with the purpose of clarifying them and especially orienting the analysis of the following section, all of a brief form. For this, a selection is made between the diversity of authors and works.

Emotional Intelligence

For emotional intelligence, Mayer and Salovey (1997) and Goleman (1999) were chosen to outline the interpretation of the concept towards cognition and affect both, and the second includes motivation. The two models understand emotional intelligence as a skill that mainly has to do with perception, understanding and emotional regulation.

According to Mayer and Salovey (1997) Emotional Intelligence is:

The ability to perceive, value and express emotions with accuracy, the ability to access and /or generate feelings that facilitate thinking; the ability to understand emotions and emotional knowledge and the ability to regulate emotions by promoting emotional and intellectual growth (p.10).

¹ We will not enter into the discussion just to mention that in general Emotional Intelligence is taken as a hypothetical psychological construct, a potentiality, or an ability to reason with emotions in theory. While Emotional Competence is the embodiment or application of this ability in practice as life skills, or when there is already a certain level of emotional achievement, skills, knowledge, skills, attitudes to understand, express and regulate emotional phenomena. But the truth is that it is not entirely clear why here we will take points from both approaches for their practical application in the case study.

According to this there are some basic questions on which it is based:

- Perception, evaluation and expression of emotions.
- Emotion as facilitator of thought.
- Knowledge and emotional understanding.
- Regulation of emotions.

Goleman cites Gardner and his work on multiple intelligences, as well as the pioneering studies of Salovey and Strenberg, among others, to talk about emotional intelligence. For him, emotional intelligence is a way of interacting with the world that takes into account the feelings, and includes skills such as impulse control and self-awareness, motivation and enthusiasm, perseverance and empathy, even mental agility, in addition to self-discipline, compassion and altruism, bases of social adaptation (Goleman, 1999). In his first work (1995) points to *emotional intelligence and emotional literacy* focusing on the following points:

- Knowing your own emotions.
- Managing the emotions.
- The motivation itself.
- Recognizing the emotions of others.
- Managing relationships.

In his second presentation on the subject (1999) after the success of the first, he also speaks of *personal competences*:

- Self-consciousness: emotional awareness, proper valuation of the self, self confidence.
- Automation: self-control, reliability, integrity, adaptability, innovation.

- Motivation: achievement, commitment, initiative, optimism.

And also to point out the *social competences* (1999):

- Empathy: understanding of others, development of others, orientation towards service, use of diversity, political awareness.
- Social skills: influence, communication, conflict management, leadership, channeling of changes, establish links, collaboration and cooperation, team capabilities.

Emotional Competences

For the *emotional competences* concept, although the model of Saarni (1999) is a pioneer, it is also important to mention here the one of Bisquerra (2015) that is very broad and current. This author states:

The development of emotional competencies is the goal of emotional education. These emotional competencies are based on emotional intelligence, but they integrate elements of a broader theoretical framework. We conceive of competence as *the ability to properly mobilize a set of knowledge, skills, abilities and attitudes necessary to perform diverse activities with a certain level of quality and effectiveness ...* The following characteristics can be highlighted in the concept of competence:

- Applicable to people (individually or in groups).
- Implicate knowledge (“know-how”),

skills (“know-how”) and attitudes and behaviors (“knowing to be” and “to know to be”) integrated with each other.

- A competence develops throughout life and, in general, can always be improved.
- A person can manifest a competence in a specific area (for example social skills) in a given context (for example with his peers) and in a different context (with strangers) can behave incompetently (p.1).

Summary of Emotional Competences (Bisquerra, 2015):

- Emotional awareness: knowing one’s own emotions and those of others.
 - Awareness of one’s own emotions.
 - Giving names to the emotions.
 - Understanding the emotions of others.
 - Awareness of the interaction between emotion, cognition and behavior.
- Emotional regulation: responding appropriately to the experimentation of an emotion.
 - Appropriate emotional expression.
 - Regulation of emotions and feelings.
 - Confrontation skills.
 - Competence to generate positive emotions.
- Emotional autonomy: not being overwhelmed by external stimuli.
 - Self-esteem.
 - Automotivation.
 - Emotional self-efficacy.
 - Responsibility.

- Positive attitude.
- Criticism analysis of social norms.
- Resilience.
- Social-emotional skills: being able to relate and build social networks.
 - To dominate basic social skills.
 - Respect for others.
 - Practicing receptive communication.
 - Practicing expressive communication.
 - Sharing emotions.
 - Pro-social behavior and cooperation.
 - Assessment.
 - Prevention and conflict resolution.
 - Capacity to manage emotional situations.
- Competencies for life and wellbeing: Healthy social coexistence.
 - Setting adaptive objectives.
 - Decision making.
 - Seeking help and resources.
 - Active, participatory, critical, responsible and committed citizenship.
 - Emotional well-being.
 - To flow.

Up to this point conceptual definitions of some authors that although they seem to have a schematic, sometimes technical and mechanical, notion of the emotional world will be the ones used in these pages because they orient reflection and order interpretation. From here the results of the exercises performed on the theme which provide empirical knowledge about how students are consulted regarding intelligence and emotional competences in life

and in relation to education in a special way. And above all they share thoughts and feelings through their words.

Empirical Results

Recall that it is a qualitative and general approach, an approximation for the reflection that concerns us here, far from the quantitative and statistical instruments of emotional intelligence and emotional competencies that they seek to measure skills, abilities, knowledge and reactions, such as the criticized IQ test of yesterday or current. In this case, what is wanted is to show testimonial information and some data also, to see and observe the student's look and voice on the subject, that is through general questions or open within all possible.

How is Life and the World?

Life is fun, pleasant, beautiful, happy, and is to enjoy - according to the majority consulted. Life is complicated, difficult, complex and painful - according to a small group. Adjectives and emotions are concatenated. This is described from the emotional vocabulary directly or indirectly, as a statement of direct or latent emotion (Plantin, 2014), as an emotional psychosocial representation (Charaudeau, 2011).

For its part, the world is exciting, beautiful, wonderful, incredible –for a group–. It is complex, complicated, difficult, a lie and painful –for the most part–.

Thus life as an idea in general seems an op-

portunity for fun and enjoyment and is surrounded by life-giving emotions that link an open promise. In fact, other adjectives not as numerous as the previous ones were: a magnificent, wonderful, unique, great opportunity. If the question is analyzed as projection it seems that their life is happy and beautiful, pleasant and happy, so in that way they idealize, perceive and live their life. And those who think so, they live this way and that's the way they are. On the other hand, the world as the concrete thing that happens and that seems to landed already in the daily reality and that surrounds the person consulted, is complicated and difficult, complex and even painful. As for the projection it is like their daily environment is not so beautiful and wonderful, rather they seem to say that their environment is sometimes complex, and even painful, for others. Mention chaos and injustice, materialism and consumerism, or even there was someone who called it a world of lunatics. According to this it is observed that apparently the youth is not as domesticated as one thinks or says (Montesinos, 2007). Perhaps beyond the hegemonic and dominant speech in society and in the university, they have a look where to imagine that a better future is possible.

These results invite us to think and feel about how the young students consulted here perceive life as an opportunity to unfold for happiness; therefore, they perceive themselves in that way, they are and they see what life is. But they collide with the supposed external

reality that obstructs or blocks the previous implicate order, which seems to limit them or they perceive it as well.

This is the emotional perception of life that reflects the emotional intelligence (Mayer & Salovey, 1997) valuing it and expressing the emotions that qualify and involve it, many pleasant and optimistic, others not so much. The same with the world more hostile and less cheerful. It also shows enthusiasm (Goleman, 1999), every time that this results in emotional self-knowledge (Goleman, 1995).

Finally, it is shown according to the criterion of emotional competencies (Bisquerra, 2015) in the sense of knowledge and emotional self-knowledge, named and exposed emotions.

Which Are my Feelings About Life?

Regarding the feelings about life, a majority has pleasant and satisfying feelings (89%) before a group (11%) that describes them as unsatisfactory and unpleasant. As you can see, they seem to enjoy a happy and joyous life, emotions that arose already in the previous question and that here they are again proved by naming the concrete sentiment as a straight answer. Again, it is proved that they perceive, appreciate and express feelings (Mayer & Salovey, 1997), even if it is only to distinguish pleasant and unpleasant sensations and emotions. Part of the skills towards respect of one's own emotions and their emotional awareness in general (Goleman 1995, 1999). And part

also, if we want to interpret it from the emotional competences in the sense of capacity to know the emotions (Bisquerra, 2015).

What makes them feel good, which is the majority response obtained quantitatively speaking focuses on several areas of their life. Personally, they say, life itself, love, being well and satisfied with themselves and achieve their goals. As for the social aspect, being and enjoy with loved ones, family and friends, and feel useful, feel that they are part of something and that they can help people. In this case the personal and social competences of emotional intelligence are clear (Goleman, 1999), since they clearly and spontaneously distinguish between the two open spaces in the open question. Self-satisfaction and achievement of goals in the same level of love, emotion is founder for some (Maturana, 2001) and for others (Marquier, 2010) a state of being -although it may be used in the sense of couple and not unconditional love- Are most important for their reiteration in the answers given. On the other hand, interpersonal contact and even social intervention appear on the stage. This is related to empathy and social skills on the one hand (Goleman, 1999), on the other hand the social-emotional skills (Bisquerra, 2015).

To emphasize the mental and emotional ability to designate personal and social aspects, among the first ones, some of character supposedly external such as achieving goals and meeting objectives, but others in the sense of

being well or satisfied with oneself. Among the seconds and alongside of enjoyment in the company of loved ones, the feeling of collaborating on something and being part of something, even as someone claims to see people happy. Also, everything questions the supposed domestication (Montesinos, 2007), or at least the tendencies in that sense in the present society (González Casanova, 2001; Nussbaum, 2005) that are not complete or finished, which are undeniable, but we repeat no irreversible and irrefutable.

What makes them feel bad on the personal ground is loneliness, disappointments, obstacles and failures or frustrations, in addition to arguments or fighting with the mind. At the social level: poverty, inequality, discrimination and injustice, in addition to unconsciousness. Again, glimpses of self-consciousness and social conscience.

All this shows of human sensitivity and social consciousness that apparently surpasses the hegemonic and dominant speech in our days and that we previously discussed and exposed. In this case it would be social competencies (Goleman, 1999) of emotional intelligence to apprehend the world, political and social consciousness. And perhaps it would also have to do with the active, participatory, critical, responsible and committed citizenship that Bisquerra (2015) points out. Although this will surely not transit through traditional channels (Beck & Beck-Gernsheim, 2003). In any case,

it is related to an attitude of free thinking and culture of reflexivity that seems to be blurring in the current university projects (Ibarra, 2006) and that the students seem to conserve.

What Are my Feelings About my Studies?

In general, they started the university with joy as affirmed by the majority (74%), a life-giving and reinvigorated feeling (Muñoz, 2009). On the other hand, what makes them feel good in the university are the good teachers and the peers in general, besides learning new things and meeting people. While what makes them feel bad is the lack of interest of some teachers or their authoritarianism, as well as the indifference of the peers, stagnating in knowledge or wasting time.

This demonstrates the importance of teachers and their performance both in the teaching-learning process, as well as in a friendly and effective climate (Cassasus, 2006; Delval, 2012). When they mention them more than their knowledge, what seems to matter is their moral quality and their personal attitude: disinterest, indifference, authoritarianism - who knows if part of a projection also in part. So the judgment focuses on the emotional and ethical space of learning rather than on the cognitive or academic level, how the emotions are contagious and collaborate in education, enhancing or facilitating it, or in its case the opposite. This indicates the importance of motivation and the intervention of teachers' emotional management in the classroom, in the teaching-learn-

ing process and in all education (Goleman, 1995; 1999)²; Without forgetting the importance of ethics in professional and human activity, so neglected in our days. Emotions and values go hand in hand, we must not forget (Marina, 2005).

Knowledge and Emotional Recognition of One's Own and Others in Life

First, most of the students consulted said that they did know and were aware of their own emotions (77%), although some people considered that sometimes and depended on several issues (20%), few said they did not know them (3%). That is, they know them and know that they know them that it is more than the simple fact of knowing them. On the other hand, some people confess that not always and depending on the context it relativizes and contextualizes the action of knowing. At this point they agree with all the authors and currents reviewed on the importance of the subject, from the emotional intelligence and from the emotional competencies.

Secondly, a large number said they did not know or understand the emotions of other people (39%), while not always depended on the circumstances (32%), and a little more than a quarter said yes to know the emotions of the others (29%). In this case the majority does not

2 This is an important and interesting subject on which there are research outlines, but which would have to be expanded, diversify and deepen, although here is not the place to do it, if you did not want to miss the importance of the matter in question.

know or understand or only occasionally does, the emotions of others. Remark that in this question is united knowing with understanding, this is beyond knowledge, the knowledge with understanding, that is, cognition and affectivity together.

It seems clear that self-observation is not the same as external attention. It is one thing to know one's own emotions, another to recognize oneself, or one's self-awareness to social skills (Goleman 1995, 1999). Finally, emotional awareness has two levels, the awareness of one's own emotions and the understanding of the emotions of others (Bisquerra, 2015), something more complex according to the expressions collected. The explanations in the testimonies were several, however, the main point refers to the impossibility of getting into the head or feelings of others, or the inability to read body or gesture or expressive, when they do not express or conceal what they feel. And at this point and despite the discourses of emotional intelligence or the proposals of emotional competencies, skill and ability is complicated by many questions, which have to do with one another, the interrelation, the internal, the external, sensitivity and understanding.

Self-knowledge and Emotional Recognition in the Teaching-learning Process

The same question was applied but with specific relation in the classroom. This time, most of the students said they knew and were aware of their own emotions in the classroom

(80%), others said that sometimes and it depends (10%) and others denied knowing and being aware of their emotions (10%). In any case most new says that they know their emotions, even more than in life in general.

On the other hand, and in relation to the knowledge and understanding of the emotions of other people when they are in the classroom during the teaching-learning process, the number was reduced considerably, relative to the previous question. Here, less than a quarter (23%) affirmed knowing and understanding the emotions of others in the classroom, not always and it depends (29%) and finally they do not know them according to their answer (48%). If we compare the stories with the same question about life, it seems that it is more difficult to know the emotions of others in the classroom.

For what seems to be lack of attention, listening and empathy, but it is our current reality of disconnection and loneliness. We must deepen our knowledge and emotional understanding as emotional intelligence preaches (Mayer & Salovey, 1997). In the same sense, knowing the emotions themselves has to go hand in hand and in parallel with the recognition of others, from personal conscience to social empathy (Goleman, 1995, 1999). However, this can sometimes even create a personal and social emotional imbalance, given the difficulty of doing so and the advice or self-determination to achieve it, especially at a stage where we

find ourselves where perhaps the emotions are fashionable, but not always the hand of ethics and values, as we said before. So sometimes the theories and discourses stiffen intentions and motivate precisely what is intended to repair - but that is something that goes beyond these pages, just mention it as a warning and possibility of further complicating the existence³.

Finally, in education the group and intersubjective relationships with teachers are important, and between peers, are essential; so it is essential from emotional awareness to emotional regulation, from emotional autonomy to social-emotional skills that give capacity for relationship and construction of networks, a development of emotional competences for life and well-being both personal and for a healthy social coexistence (Bisquerra, 2015).

But we reiterate, from serene attention, insecure flexibility, the wisdom of self-observation with patience and illusion. Not from a new imposition of professionals of the mind, neuroscience, psychology or education, or academic and theoretical guidelines that do not always land on fertile soils and lose not only the harvest but also the seed. That is, theories of emotional intelligence and the practical proposals of emotional competencies for life and

education constitute a positive orientation for human development. The information in this brief and general case study points in that direction, however it is also necessary to take them as a path among others, not as a new measure and goal, with a new discourse at the service of the development of competences to be applied and evaluated, as a new requirement that constricts personally and domestic in a social way.

Conclusions: Some Notes About Imagination and Intentions

As we said at the outset today we are facing a global social change and also a paradigm (De Sousa Santos, 2009) and an educational change and the service of life is needed (Moreno, 2010). An educational change to be possible with imagination (Cazés, Ibarra & Porter, 2010), where feelings and happiness fit (Porter, 2007a), together with cultural dignity (Porter, 2007b). To which we can also add the importance of laughter in teaching-learning (Fernández, 2012a; 2012b).

While that happens it would be good to be more aware of emotional education, or rather a more humane education, where the cognitive would not be the most important and the affective be taken into account. Imagination and creativity are basic (Robinson, 2012), for intelligences of all kinds (Gardner, 1995), as is well known. The balanced emotions with ethics and human social values, in addition to sensitive

³ I explain, if the IQ previously qualified or disqualified us, which has not disappeared of course, we must add emotional intelligence, we not only have to learn to approve the first but also learn emotional competencies for the second. But life is that going empty and filling glasses, until we realize that no matter the measures of the mind or feeling, but what really matters is the evolution of the human being.

reflection, are also extremely important as we are learning in our days.

This text presents the testimony of young university students about their emotional world in general and in the classroom in particular. The results indicate that there is enough emotional intelligence without emotional education, which is very remarkable. Increased human sensitivity and social awareness than expected, despite the general context in which these young people operate with a hegemonic and dominant discourse of competence and success, consumerism and ego. Almost always, reality overcomes theories, sometimes it lands and relativizes them. Perhaps those who need emotional education are the generation of teachers to integrate us into the world in transformation that we have lived to live from which we are co-creators, to give the transformations a new meaning and learn from life. And that the new generations do not have to say as García Marquez once said “I had to interrupt my education to go to school”.

In any case it is important to realize how fast the world changes and how slow the education system does it, as the youth seems to exercise their freedom to perceive and think, to feel and to reflect, nevertheless with certain favorable conditions everything could be better. What happens with education, institutions and professionals?

It is thought that the new school would

be good if it fostered happiness and autonomy, a quality education for the construction of responsible, conscientious citizens, happy and supportive (Delval, 2012). It would also be important to develop learning to learn and co-construction of learning from integrationist positions and as current and future society seems to demand (Longworth, 2005, Michel, 2006, Hernández and Diaz Barriga, 2012). But, combining cognitive skills with emotional needs and ethics, as we hold in these pages.

Perhaps the emotional education (Bisquera, 2015) helps, surely more passion and imagination would be positive (Robinson, 2012), but it is really necessary a consciousness change (Marquier, 2006).

When we educate, we excite the students and the students excite us, in that intergroup and intersubjective human exchange. Soon the teachers will be companions of infants, teenagers and young people that with the technology they will surpass our knowledge, perhaps also our understanding and emotional management. What remains is to be prepared to accompany them from the emotional wisdom and reflexivity that provides balance and equanimity in life. Perhaps emotional intelligence helps, at least it is a source of inspiration to learn not only to do, but also to be.

Delivery from the period of the tyranny of reason has moved to the time of the imposition of emotion. It is not right or wrong, it is part of

the natural quest as humanity. Thus the theory of emotional intelligence and the emotional education of emotional competencies seem to be booming and fashionable these days. Let's hope that educational experiments do not disturb many girls and boys, teenagers and young people. Nor is that wrong or right, it is surely what can be done in the present stage of humanity as part of our evolution.

It is a good attempt, to fill a void, to open up hope, while walking towards balance, but not only emotional - between the chaos of emotions - and not only between mind and emotion - the struggle against each other -; but a balance that takes a quantum leap that allows thoughts do not obsess or create monsters, and emotions do not overwhelm and destroy worlds, or that we have to choose which of them to suffer and which disrupt the planet. Our problem is not the irrational reason, the problem lies in the level of consciousness that makes possible or advocates the above. Same with what also lives or is sleeping - at the level of lamb, without depreciating that animal species - and automatically, or wakes one and tries to fight it and fight with the same intentions and weapons with which it has been built, this is, from the same place and in the same way, with a result that is nothing less than desolate -neurotic at best and pathological at worst-.

Now, to finish, let's not forget that education is a path to life and to find peace - in this

case peace or mental and emotional balance, between the emotions, between the thoughts, and between those and these, or integral. Let us also not forget that peace is the goal and the walk, as Gandhi taught us "there is no way to peace, peace is the way". Thus:

In addition to the subjects taught in schools, a program of the formation of being in its entirety should be added, providing the necessary means to develop awareness, sensitivity, balance, mastery of self (emotional and mental) the contact with the soul and, in general, the development of the qualities of the right and left brains. We would like to see "centers of integral formation" for young people in which they teach not only the usual subjects but also others, much more formative, that are lacking at present, such as the psychological knowledge of oneself, the knowledge of others, conflict resolution through the intelligence of the heart (authentic communication), mastery of physical, emotional and mental energy, meditation and interiorization, visualization power, development of creativity and group work, value of service and the contribution to the community, etc. (Marquier, 2010 pp.308-9).

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