

This volume of the *Revista Pensamiento Americano* is dedicated to the reflections about the family and the school. Quite simply, we begin by stating that these are two basic institutions for human socialization: the first one, the family, where we learn the first steps in socialization, and the second one is the school, where we learn to behave within the citizenship mechanism. I affirm that citizenship is a mechanism supported by the readings of Foucault, on the devices of power and, naturally, one of the great theorists of the 20th century, for whom the school was also a rather interesting organism, once this process of socialization that is engendered within it attends to certain interests. We can here make some readings on these two separate contexts (family and school) in their positive and negative characteristics, as well as this integration between the two and their beautiful and not so beautiful sides. With that, it is already clear that talking about these two points that are going to have an intersection is not something fragile, it is therefore something quite complex and that attends to the needs of its historical moment.

Beyond a sacralization of both the family and the school, it is important to remove the romantic veil on them. They are fundamental cells for society, but not natural. In this editorial I do not intend to work on the issue of violent or toxic families, I want to invite you to go down another path (without, obviously, forgetting that domestic violence, for example, is quite alarming throughout Latin America). Family and school are key points of domination, we see that, for example, with the works of Harris (2019), Auzias (2011), Martinez (2017), among others.

Humans do not know how to live isolated, that is, from the moment hominids unite to survive, and species to species learn to communicate through art or guttural sounds, we begin to have the past cultural heritage through a type of orality, such as the Neanderthals who lived in clans of about 18 individuals with some divided tasks, or the Sapiens who already achieved better communication and capture ideas in their caves known as cave art. Harris (2019) and Martinez (2017) talk about family and education from a rather cultural, anthropological point of view. Harris (2019) states that family groups are different when analyzing different human groups, and therefore, the very conception of family, whether nuclear or extended, is a point of debate among the various existing cultures. Yes, family groups are different, different are also their ways of educating their children within the social education of each community, according to principles, social values, rules, etc.

The same happens with school, as for example the work of Auzias (2011) on the Rom people and their education, where girls from some Rom groups need to abstain from their studies to take care of their younger siblings at home. Obviously, this scenario is also changing in the Rom peoples, and formal education is already part of a part of these groups, in certain countries and localities. In ancient Greece, teachers as an educational plan should initiate their pubescent students (male, obviously, because education in gymnasiums was exclusive to men) in the arts of sexuality, what we know today as pedophilia (Placido, 2007). Thus:

The preparation of the young was mainly carried out in the gymnasiums, where physical training was completed by intellectual preparation through pederastic relationships that brought the young into contact with the elders [...] In aristocratic society, the banquet performed a similar function: it was a gathering in which the knowledge of the class was transmitted and linked the young with the elders in pederastic relationships (p.195).

From there we jump forward many centuries to meet the ideas of Foucault, for whom the school was no longer a space for learning, but for disciplining individuals. With the demarcation of entry, lunch and departure times, uniforms, violence, authoritarian teachers... a whole system to discipline (1993), to form docile bodies (2009), to the will of the system.

Still, when we look at our historical moment, we realize that the union of family and school crosses some intersectionality, such as when children attend school in order to have at least one snack a day, or when they start

not to learn well because of family problems, or because of the social structure where they live.

During the Covid-19 pandemic, we noted cases where the family was present during digital education, and cases where the family was an obstacle.

Thus, in this volume of the Revista Pensamiento Americano, the theme of the family and the school crosses some articles, sometimes united, sometimes separated, and invites other analytical categories to have their space for discussion in a large digital school that is the space of the scientific journal.

References

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