

Problemy edukacji dorosłych w Polsce i na świecie

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Education for peace in new socioeconomic conditions

Wychowanie do pokoju w nowych warunkach społeczno-ekonomicznych

Słowa kluczowe: edukacja dla pokoju i edukacja pokojowa, kapitalizm nadzoru, konsumpcjonizm, nieliniowe, horyzontalne, elastyczne nauczanie, międzykulturowość i pluralizm logiczny.

Streszczenie: W artykule przedstawiono wyniki badań pedagogicznych, których celem było ustalenie znaczenia edukacji na rzecz pokoju w warunkach społeczno-ekonomicznych, tzw. „kapitalizmu nadzoru”. Autorzy wykazali, że nowe warunki społeczno-ekonomiczne (kapitalizm nadzoru) wymagają opracowania zasad edukacyjnych, które pozwolą radzić sobie ze zjawiskami przemocy strukturalnej, agresji, konsumpcjonizmu, utraty wartości. Wokół tego zadania połączone są wysiłki badaczy edukacyjnych. W swojej pracy opierają się na dziełach różnych szkół myślenia XX wieku, opartych na filozofii dialektycznej i neomarksizmie. Celem jest formowanie edukacji niepolitycznej, nieliniowej, horyzontalnej, bez hierarchii i pozycjonowania, bez dominacji i uległości, elastycznej, która uprzywilejowuje komunikację międzykulturową i pluralizm logiczny, rozwija sprawiedliwe wzajemne relacje, w których uczeń-podmiot buduje swój własny system teorii, wiedzy, uczy się pokonywania ograniczeń, przekraczania barier.

Key words: education for peace and peace education, vigilant capitalism in the age of consumerism, emergence of the new world culture, non-linear, horizontal, flexible teaching, interculturality and logical pluralism, equitable interrelation and interaction in education.

Abstract: This article presents the results of a pedagogical research, which objective was to find out what educating for peace implies in socioeconomic conditions of vigilant capitalism, through a documentary-bibliographic study. The authors found that the new socioeconomic conditions (vigilant capitalism) require the development of educational principles to deal with the phenomena of structural violence, aggression, consumerism, loss of values. Around this task, the efforts of educational researchers are combined. In their work, they rely on the works of different schools of thought of the twentieth century, based on dialectical philosophy and neo-Marxism. The objective is to erect non-political education (outside ideologies), non-linear, horizontal, without hierarchies and positioning, without dominance and submission, flexible, affordable, that privileges intercultural communication and logical pluralism, develops equitable interrelation and interaction, where the student-subject builds his own systems of ideas, knowledge, theories, learns to “overcome the limits”, transgress the borders to know the Other.

Introduction

International policies for peace culture, as well as institutional peace studies and peace education, began in the 1940s. It is about eighty years of intensive real work and joint efforts (both intellectual and financial investment) of various countries in order to build a culture of peace in the world, prevent wars and violence.

However, the wars continue, the suppressions are more cruel and massive, the weapons are increasingly sophisticated and destructive, the family is disintegrating, it is even at risk of disappearing as a social institute, bullying in schools is already common, youth and adolescent suicides increase, the world, in general, becomes more cruel and ruthless. In short, the current context is far from being defined as an environment of peace. It must be recognized that we continue to live in a world permeated by violence, cruelty, crime, fanaticism, terror, intimidation.

Are we humans capable to dominant the feelings of envy, anger, rage, fury, resentment towards the Other? Can we build peace? How to educate for peace? Humanity has searched for the answers to these questions for several centuries. Thus, eminent thinkers, philosophers, sociologists, writers, have defined the human condition as, for example, Emmanuel Kant (18th century) does: "Nothing has ever been done directly from the curve of humanity [...] culture does not save us from our barbarism [...] all our achievements do not guarantee our continuity" (Kant, 1978).

Likewise, the great Russian writer Fyodor Dostoevsky (19th century) comes to the conclusion that: "Human is a great enigma and we have to solve it [...] human is not yet ready for freedom, free choice [...] he lacks learn to subordinate oneself [...] In the soul of human, Christ has nothing to do..." (Dostoevsky, 1990).

Even with the unflattering panorama of the human condition, the thinkers acclaim "not to confuse the evil that is in human with the same human". They do not lose faith in the human and undertake the search for strategies for his "correction". Thus, Comenius (17th century) raised for the first time the education for peace, which objective is the moral, political and Christian renewal of humanity. For him, education must serve the conversion of human into a harmonious whole (at peace with himself, with others and with the macrocosm) through the full development of all his potentialities and abilities, and not only of reason. Everyone should have access to education (not just the elite or enlightened); all persons have an innate aptitude for knowledge (Palacios, 1978).

Equally, contemporary thinkers do not lose faith in human, they trust that in spite of everything, "there is much light left in human": "Evil cannot exist as an ideological principle. By its nature, the Good tends more to be transmitted and diffused. However, in both cases, arbitrary factors act... That is why I laugh at any categorical moral statement. This man is good... That man is bad... A man is always another man's friend and brother... A man is always another man's enemy... And

many others... A man is for another man... how to say it better? – *tabula rasa*... In other words, whatever. Depending on the circumstances... The human is capable of everything, bad and good. It is sad to admit it, so I ask God to give us strength and courage. Better than that, that he put us in circumstances of time and space that are conducive to good” (Dovlatov, 2016, p. 95).

Scholars believe that in order to educate young generations to live in peace, it will be necessary to reconstruct the conceptions of the State and the nation that the Western tradition has erected, as well as review the relations between the State and contemporary societies, analyze the intercultural processes of integration and differentiation that occur in them. Education will only have significance, impact and value when it is critically assumed, as a pedagogical-political-social-epistemic-ethical act and as a de-colonial pedagogy that seeks to intervene in the “re-founding of society”, as Paulo Freire said (2004). It is about “rethinking its structures that racialize, inferiorize and dehumanize and trace out paths for a different praxis” (Walsh, 2010, p. 18).

We know that throughout the history of our civilization, persons have sought perfection: to live in peace, to find the truth, to invent the perfect organization of society, to overcome disease, etc. Surely, we can draw a line of tradition of absolved human aspirations of pragmatic interest, bitterness, indignation, vehemence, antipathy towards the Other. Likewise, we can compile the list of the precepts of an authentic education for peace exempts political, economic, financial or self-interest, etc. To this topic, dedicated their works Bauman, 2007; Dietz, 2012; Gadotti, 2007; Harari, 2014; Jares, 2001; Martínez-Guzmán, 2001; 2015; Pérez-Viramontes, 2018; Quiroga-Trigo, 2012; Salazar-Mastache, 2009; Savater, 1997; Schnitman, 1994; Tuvilla, 2004; Walsh, 2010, among others.

Subsequent, we set out to find out what it means to educate for peace in socioeconomic conditions of vigilant capitalism that we live, through a documentary-bibliographic study.

Culture in modern Western society

Capitalism in the second half of the twentieth century, to fulfill its purposes, required a pragmatic, skilled citizen, with a very narrow professional specialization and focused on a slender range of specific tasks, a “good resident”, an “honest and virtuous father of a family” and (what was more important) follower of the consumerism culture (who also does not usually question the actions of governments or people in power). To educate, “create” such a person, the educational technology paradigm was very helpful.

It is worth pointing out that educational technology, one of the so-called active pedagogies, emerged in the 1950s in the United States from pragmatic pedagogy. Epistemologically it ascends to systems theory, foresees planned and organized teaching in the manner of an algorithm and the active use of technological resources.

In the same way, the vigilant capitalism of the beginning of the XXI century, is "cultivating" the "ideal human" according to its needs using different strategies, one of which is called resilience pedagogy (Vera-Poseck, Carbelo-Baquero, Vecina-Jiménez, 2006; Landazábal-Cuervo, Cardona, Ruiz-Manzanares, 2009; Cajigal-Molina, 2017; Caldera-Montes, Aceves, Reynoso-González, 2016, among others) and peace education.

It is important to note that resilience, the key category of this instructive paradigm, is the capacity of a system, a community or a society exposed to a threat, to resist, absorb, adapt, transform and recover from its effects in a timely and efficient manner, in particular, by preserving and restoring their basic structures and functions through risk management (UNISDR, 2017).

Developing resilience capacity is part of peace education that aims to prepare to "change violent, exclusive and intolerant human behaviors in peaceful relationships, participate actively and responsibly in the construction of a peace culture acting from one's own community with non-violent conflict treatment programs" (Grasa, 2000, p. 53).

Peace education is disseminated by multiple NGOs and governments at the international and national levels (generally disinterested, but sometimes very costly). Thus, the Mexican government (2018–2024), in the *Education Sector Program 2020–2024*, mentions peace education among the priorities of the Mexican educational system. It must be recognized that academic activities related to this objective organized by the government are offered free of charge. This education is based on the contemporary Western educational model that permeates the educational systems of the world, including the Mexican, and that once again demonstrated its ineptitude in the face of the postmodern world's challenges, since it has not come from the same discursive canon: equality, quality, coverage, inclusion, etc. However, the real purpose of educating remains the same: to prosecute humans, according to the needs of each society. And the needs of Western society are to mold an obedient citizen and faithful follower of Western culture.

The concept "culture" is understood from Bourdieu's theory, according to which, "[...] the culture of the ruling classes is imposed as the legitimate culture, making itself recognized as an obligatory point of reference and as an unmeasured unit of measure of all subaltern forms of culture" (Bourdieu, 1996, p. 21). This perception of culture leads to place it in the ideological dimension and see it as the dogma of the social layers with power. Taking culture as the doctrine of the favored classes puts the subject at risk of being influenced by the ideas of the pragmatic world. It makes you think that your ultimate goal is profit, a material benefit that is the greatest possible.

In relation to the above, it is worth specifying that the term "Western culture" refers to the beliefs, customs, traditions, lifestyle, *habitus* (in Bourdieu's words) of the "European global center" that was established between 1750 and 1850, according

to contemporary Israeli sociologist Yuval Noah Harari (2014), when Europeans “[...] humiliated the Asian powers in a series of wars and conquered large parts of Asia. [...] Even in 1775, Asia accounted for 80% of the world economy. The economies of India and China accounted for two-thirds of global production, and Europe was an “economic dwarf”. Today, almost all humans are [...] European [or Westerners] because of their tastes, the way they dress, think [...] see politics, medicine, war and the economy [...] listen to music written in the European way [...]” (Harari, 2014, pp. 309–310).

Western culture, according to Baudrillard (1978), is distinguished by the simulation that can never be unmasked, the confusion of the truth, the imposition of the real: “[...] we live in a universe strangely similar to the original, things appear bent by their own staging”. We live in “[...] Disneyland (a deterrent mechanism that regenerates the fiction of reality) with the dimensions of a whole universe”. We live by replacing the real with the signs of the real, we retract every real process due to its double operative, “[...] a reproductive, programmatic, impeccable machine that offers all the signs of the real and, in short, all its adventures” (Baudrillard, 1978, pp. 7, 24–26). Therefore in our Western tradition, a sign exports the depth of meaning, it is changed for meaning, and as a guarantee of this change, anything works.

Referring to Western culture as an ideology, Nietzsche (19th century) defined it as the ability with which “one keeps up with his time”. Through it, all the ways that allow person to enrich himself in an easier way are known, with which all the useful means of trade between peoples and nations are mastered. Thus, the real problem of culture consists in “[...] educate as many “common” persons as possible (in the sense in which a currency is called “common”) in such a way that from the amount of their knowledge they obtain the greatest amount of happiness and profit. Hence, a “fast” culture is needed, which trains individuals in a hurry to earn money” (Savater, 1997, pp. 221–222).

In this Western society, the educational objectives of initiating the student into culture (understood as universal cultural baggage), communication and coexistence with other people, help him create his own image, his personality, induce him to understand the Other, have not been a priority. Unfortunately, examples of these educational practices are rare internationally, especially in Mexico. Perhaps, this is due to the fact that a real and in-depth analysis of pedagogical theory, educational epistemology, the socioeconomic conditions in which we find ourselves and what we can put before this scenario as educators, is not carried out.

Vigilant capitalism and emergence of the new world culture

According to some statesmen, direct violence actually decreased considerably (compared to human exterminations in medieval times or during the First and Second World Wars), however, it is evident that indirect structural violence (according to Galtung’s classification) increased tremendously. It is a distinctive

feature of the so-called "vigilant capitalism", which watches over the population (consumers) at every step, to find out what they like, what they don't like, how they act, what they do, using ICT as a means of manipulation of the masses. We live in the age of consumerism when "all values are dissipated and desires are absent". As mentioned Pelevin (2001), "[...] the turning point in the development of world culture, it became the first video clip of "Pepsi Cola". In it, two monkeys were compared. One of them drank a simple soft drink and was able to perform some simple logic actions with the cubes and chopsticks. Another drank Pepsi Cola. Very happy, this monkey was driving a truck of the year hugging several supermodel girls [...]" (Pelevin, 2001, p. 12).

In this "new world", publicity and marketing play a fundamental role: "Publicity is a powerful and very dangerous thing [...] it pollutes the environment [...] it sells all kinds of shit [...] it makes you dream of things you will never have. About the eternally blue skies, about the invariably seductive beauties, about the perfect happiness tinted in Photoshop... Licked images, fashion motifs... But when you tighten your belt, you collect money and finally buy the car, the limit of your dreams, this one will become obsolete, old-fashioned" (Beigbender, 2000, p. 25).

In this sense, following Yuval Noah Harari (2014), the methods that Hitler used to persuade people, are nothing compared to the psychological and genetic manipulations of today. If Hitler was only a good orator (and a romantic painter) and used only his voice and his emotions (although his propaganda rhetoric was opposed to the voice of reason), now the marketers, the politicians study each of us, analyze our needs and expectations, they manipulate us without our realizing it (p. 369).

Another distinctive feature of our time is the Internet which appearance, basically, heralded the end of the modern era (which arose with the printing press in the Middle Ages changing the relationship of human with the text, leading to the individual's personalization). With the Internet, the hypertext that was used before the printing press, and the art of its creation, "the game of beads", is resurrected. The Internet serves as a catalyst for any information and its dissemination, unfortunately, often negative, aggressive, vulgar, also increasing the aggressiveness of persons. These aggressiveness and vulgarity reach such a degree that neither serious shocks of life, nor natural or social cataclysms, nor pandemics (speaking of COVID19) do not make human learn the lesson, change his attitude (Vodolazkin, 2021).

As a response to direct and indirect violence, radical changes occur in the life's perception, a new philosophy arises, the new worldview (and with it, the new culture) emerges: we are moving from the strictly ordered, romantic, patriotic, exalted, nationalist, puritanical, prudish vision of the world towards cosmopolitan, chaotic, anarchic, abstract, surreal, cynical ontology. As a "defense", the postmodernist perspective is developed: a destructive style with the use of the forms of grotesque and burlesque to interpret the reality that comes out of the framework of "normal" life: "[...] we live in the time [...] when it is not clear what to fight for and what to wish

for, and there is no cure for the looming emptiness, so we can only laugh" (Pelevin, 2001, p. 16).

It is worth remembering that postmodern thought was born at the beginning of the 20th century with Sartre, Camus, Jaspers, Bakhtin, Gramsci, the Frankfurt School, and developed in the middle of the same century by the neo-Marxists Habermas, Bourdieu, Foucault, Baudrillard, Loureau, Lobrot, Passeron, Boudelot, Establet, Ricoeur, among others. Since the beginning of the last century (and until today), the place of ethics (the science that explains how human should be) has been occupied by psychology (the science that reveals what human is really: "The human knew things about himself that he did not know before, he could only guess" (Dostoevsky, 1991)). The objectivity of the natural sciences is changed by subjectivity, the common world is "falling apart", realism is replaced by surrealism, by mystical realism (for example, the works of Gabriel García Márquez, among others), absurdism, because it is not possible to describe realistically what happens.

Faced with the absurd, the vulnerability of human is accentuated. In the words of Camus (1942), human rises above all ideology, ignores the canons, impositions of the world that professes morality of "sober clarity", frees himself from all social norms, from all taboos, reconstructs aesthetics without illusions, with romantic irony, he becomes aware that life is absurd, the thought is paradoxical, the heavens are empty, the world is irrational; he builds his own ethics based on the fact that "only me and my own circumstances exist; good and evil only mean that what I imagine" (Camus, 1942).

We came to the understanding that culture "will not save us from our barbarism". Logic, rationality, lead to terrible things (20th century dictators, weapons of mass destruction, etc.). Hence, human rationalism falls apart, "swallows" itself, vanishes; human increasingly looks away from him and tries to understand the irrational, primitive mind (hence the assumption that madness is the only way to be free in a "reasonable" world).

It must be recognized that centuries ago, the methods of "domestication", "training" of the masses, of slavery, were less sophisticated (torture and bonfires of the Inquisition, prisons, forced labor in inhuman conditions, concentration camps, etc.), more naive, open and direct (direct violence, murder, martyrdom, mass annihilation, etc.). Now, these methods and actions are completely intangible, they occur at the level of the psyche (hidden and decorated with harmless and very attractive "candy wrappers"), therefore, survival strategies, refraining from this "enchantment", are changing. In his search for the path "towards the light", "liberation", human denies all ancient values: family, career, homeland, etc.; he seeks freedom in relationships, uses excessive indecent vocabulary and explores other tactics of resistance.

For example, the use of rudeness is an escape from the world of lies and violence. Despotism is always distinguished by their rejection of intemperate lexicon. Paradoxically, the oversized cruelty is accompanied by verbal prudishness. Hence,

the word has lost its value to such a degree that the longer you remain silent, the more the other people listen to you. For the same reason, there is also an interest in non-Western peoples (for example, the Amerindians), since lies, deception, are not rooted in their cultures; they did not create civilization as destructive as the Western one.

Education in the era of vigilant capitalism

In this context of substantial trade-offs, what content should education for peace handle in order to correspond to the expectations of the new generations? Should it be based on the idea of postmodernity of the twentieth century of transition from individualism towards the change of oneself, the understanding and tolerance of the Other? Or is another vision of the world, that of the 21st century, already in the making? Perhaps, this occurs in the same way as modern thought germinated in the Middle Ages and developed in the nineteenth century with the ideas of the superman of Nietzsche, of the armed class struggle of Marx, with the works of Dostoevsky (whose novel character wonders: "Am I a fearful animal or do I have the right [to kill the old usurer]?"), leading to individualism "at all costs" in the second half of the 20th century.

From the historical examples of the time (the USSR, the two World Wars, the pavements of the "revolutionary", "reformist" dictators), it is concluded that armed movements, struggles, revolutions, violence are not converge on nothing. True social change will occur only from the transformation of human consciousness. Human must manage to change himself, put aside his survival instincts, his rationalism, pragmatism, learn to be happy not by having much, but by being satisfied with what he has.

Apparently, we are witnessing the beginning of such changes at the moment. Will human really achieve freedom understood as a high degree of consciousness, responsibility that requires abstraction, deliberation, reflection, critical thinking? When will human be truly free, and not only to choose his dependence on something or someone (in the words of Herman Hesse, 1943)?

For this to be possible, education must be apolitical (outside ideologies), non-linear, horizontal, flexible, affordable, favoring intercultural communication and logical pluralism, developing equitable interrelation and interaction, where the student-subject builds his own systems of ideas, knowledge, theories, learn to "overcome the limits", transgress the borders to know the Other. Today, the task of education consists of "touching souls" of each one of the individuals, addressing each one. It is no longer the time to "proclaim the masses", operate with such terms as "population", "nation", "race", "the common good", and so on (Vodolazkin, 2021).

Around this task, the efforts of educational researchers are combined. In their work, they rely on the work of different schools of thought of the twentieth century, mainly neo-Marxist: the historical-cultural with Vygotsky, Luria, Leontiev, Rubinshtein,

among others; the Frankfurt School and its critical theory with Horkheimer, Adorno, Habermas, Marcuse, among others; the critical curricular approach with Tyler, Taba, Sabat, Stenhouse, Addine, among others; the institutional analysis with Lapassade, Loureau, Castoriadis, Hess, Guattari, among others; the radical or critical pedagogy and theories of cultural reproduction of Bourdieu and Passeron; that of resistance with Foucault; the Freire's pedagogy of the oppressed; the border pedagogy of Giroux, among others.

The aforementioned schools use concepts such as "hidden curriculum" (the metacommunication system that serves to control the content of teaching), "cultural reproduction and self-reproduction of the school institution", "internalized habits", "critical thinking", "transgression", etc., which use is intended to build the new educational ideal: a free, innovative, reflective and self-reflective human being (one who understands the other through self-understanding), critical, plural, capable of self-training, self-organization, living in a multicultural environment, knowing how to listen, understand, be sensitive to the experience and condition of the Other, be perceptive with the environment.

Conclusions

In summary, it can be affirmed that the new socioeconomic conditions (vigilant capitalism and emergence of the new world culture) require the development of the principles of education to face the phenomena of structural violence, aggression, consumerism, loss of values. The objective is to erect horizontal education, without hierarchies and positioning, without dominance and submission, with cooperative learning and the use of qualitative or mixed research, exploitation of the student's previous experience as one of the resources for learning, with the emphasis on the formation of critical thinking and reconsideration of the meaning of difference.

Notwithstanding the educational ideals of the so-called "peace education", its massive formal implementation in the educational systems of the region through the inclusion of the corresponding topics in a transversal manner in the school education programs, as well as the training of students, managers and teachers in the expensive *Peace Education* courses of national and international NGOs, causes the risk of reducing their content only to the form and presenting their objective as the introduction of the pedagogy of resilience in order to alleviate the nonconformities of the population expressed through violence, crime, fanaticism, etc. This can have negative consequences (and, in fact, it does), since, finally, the content, the meaning, the background of the teaching is not transformed, but only its external structure, causing, at the same time, the decrease of educational quality and alienation of knowledge.

Thus, important aspects left out such as democracy and equity, respect for the dignity of the subjects of the educational process, the flexibility of the curriculum, methodological and computer support, the possibility of individual work with

students (by reducing of the students number per teacher), the differentiation of the remuneration to the teacher based on their real achievements, the creation of the conditions for research, the elevation of the prestige of knowledge, the respect for intellectual property, among others.

To implement correctly the education for peace in times of vigilant capitalism, it is necessary to clearly define the precepts on which it should be based, to know in depth the theories that support these ideas of "peace" that will be transmitted to young generations. It is vital to trace the genealogy of education for peace, its antecedents in dialectical philosophy and neo-Marxism, to know in depth what the theorists of complex thought, interculturality and cultural relativism postulate.

The foregoing acquires relevance in world educational contexts, particularly in Mexico, because the implementation of education for peace at different educational levels occurs without a clear understanding by the teachers, what this pedagogical approach is about. In short, education for peace implies a challenge for the educational society, first in the clarification of its conception and use, the commitment to the responsible implementation of this paradigm, the caution regarding the expectations that derive from it, and finally, the discussion regarding the type of human who is being trained to favor his development, acquisition and construction of equitable and socially responsible knowledge, since the current position of educational institutions regarding this approach leaves much to be desired.

It would be convenient that the future research should focus on finding out the specific features of education for peace, in particular, through a comparative analysis of the characteristics of the peace education and education for peace.

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