

Editorial

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Ciencias Sociales y Educación is a scientific journal of academic type, inscribed within the Latin-American scientific realm. Since its foundation, this journal has propitiated a dialogue space for the result of writing processes translated into scientific articles. Different disciplines, along with their inter and transdisciplinary crossings, have characterized the enunciative modalities of the author in their texts, which have sheltered the epistemological spectrum of the social and human sciences field. For its 18th issue, the journal proposes nine articles derived from researches, six translations and two reviews. As a graphical proposal, there is a rescue of the oeuvre of the French cartoonist J. J. Grandville (1803-1847). On his artistic proposal, he exposes what the surrealist movement stated as an aesthetic subversion of the ways of seeing and feeling reality by projecting them in a game of hallucinated realities of the power of the subconscious, where fragments and parodic thrills show the world upside down.

The first article, titled “The satirical press from Bogota in the South-American context of the late XIXth century” by Silvina Sosa Vota, develops a reflection upon the Colombian satiric press in the XIXth century and emphasizes on the similarities and particularities with other publications of the same type in South-America. With that, the article displays the importance of this type of journals for our knowledge of the past. The second article is written by Dionys Cecilia Rivas Armas and Ismenia de Lourdes Mercerón and is titled “Upbringing practices, an afro-descendant cultural legacy. Afro-Venezuelan women narratives”. The article is relevant because of its argumentative emphasis and how it constitutes a contribution to the comprehension of the history of the kinship relationships in Latin-America. Thus, it shows how the nurses, ‘ayas’, ‘nanas’, mothers or wet nurses were the ones that during slavery and colony in the Abya Yala —the name for the American continent given by the Guna people— and the Caribbean, were responsible for the upbringing of the sons and daughters of the masters. This phenomenon has been called as *foreclosure* in anthropology, which is a concept from Lacanian psychoanalysis that is characterized for the insertion of the black woman in the upbringing in a process of absence of the signifier in the white discourse, characteristic of a colonialist process of power materialized in the racialized bodies in constant cultural hybridization.

The next article is “Women's voice in the Colombian wars for independence: from anonymity to claims” by Roger Pita Rico. In the same line of the article before it, this piece of writing contributes to women history in Colombia

regarding the armed and political struggles for the independence of what is now Colombia as a former Spanish colony. The fourth article is written by Erinaldo Cavalcanti and is titled “The initial formation of the History teacher in Brazil: topics, reflections and challenges”. This article shows how the implementation of the history book in the formation and training of elementary and high school teachers is still relevant. Thus, the article highlights the importance of the debate on the decolonized teaching of history to interrupt the use of eurocentric models that perpetuates a logic of a single-sided history. The following article is written by Éder Alexander García Dussán and is titled “Social production of bodies, social division and marginalisation in the urban development of Bogota City”, in which the author inquires into the need for aesthetic (*aesthesis*) education that involves corporeality in the educational processes in Bogota city (Colombia), which allows for making visible the diverse condition of the social production of bodies and the marginalization dynamics inherent to modernity. The sixth article is written by Joan Manuel Madrid Hincapié and is titled “Critical thinking? Neither critical nor thinking”, in which the author displays a reflection on one of the responsibilities of teachers in Colombia regarding the development of critical thinking —included in the General Law for Education 115th of 1994— that has its war machinery within the promotion and motivation for reading and writing. Next, we have the article “A happy childhood. A fragment of the life of the Colombian poet Raúl Gómez Jattin” by María Carmenza Hoyos Londoño. This text analyzes the poetic work of Raúl Gómez Jattin in connection with his life in context, which allows reading his poems as a reflection of an existential will that makes of childhood a space for the expression of the footprint it leaves in the poetic experience. Andrea Marcela Mahecha and Jonathan David Varela are next with their article “Violence towards the other ways of being woman and man”. In this article, the authors inquire on new femininities and masculinities that take place in an educational institution in the Usme municipality in Bogota, where different kind of acts of violence are directed against these subjectivities motivated by a hetero-normative pattern that makes diversity an epicentre of social actions of hate and incomprehension. Lastly, Rodrigo Pérez Gil presents the text “Inter-ethnicity against the principle of the excluded third”, which takes us back again to the works of the French philosopher Michel Serres. On his work *The excluded third*, Serres allows us to think in an aesthetic of the diverse that inquires the imperative of the same by giving body to it in its latent presence to an anomaly, to freaks, to the deviated, the monsters. Furthermore, he values the decomposed, the waste, the garbage and, the ruined, all of it mixed constantly in the heteroclitics dispositions of life.

For this issue, the board selected six translations from French to Spanish. The first five of them are from Luis Alfonso Paláu-Castaño and the last one from Rodrigo Zapata Cano. We thank both authors for their careful craft of making

sense in another language of the aesthetic pleasure of its French origin. The two first translations, “On the libidinal capitalist economy” and “On the hyper-material”, correspond to interviews made to Bernard Stiegler by Philippe Petit and Vincent Bontems, with whom he reflects about the characteristics of a capitalist world linked to the libidinal as a drive that sublimates the sexuality in the objects of desire proper to it and that, in a hyper-material horizon, is fed by a psycho-power that is present in the generalized voluntary servitude. Both texts are a homage to Bernard Stiegler, philosopher of the technique that reflected upon the incarnated and prosthetic condition of the humane: the problem of the existence of the third realm of consistent memory exteriorized in the technical world. Bernard Stiegler died on the 5th of August of 2020 and was born the 1st of April of 1952. The next two translations are reflections from Philippe Pignarre about psychoanalysis and the history of lobotomy. The last “treatment” was performed by the Portuguese neurologist Egas Moniz (1874-1955), who was given a Nobel Prize in 1949 for the invention of such atrocity and was made popular in his entire eugenic paroxysm by the North-American neurologist Walter Freeman (1918-1972). Lobotomy consists on the introduction of a stylet (an ice pick was originally used) through the internal extremity of the eye to cut the nervous connection of the frontal brain lobe. This technique was no longer used, after Freeman lobotomized thousands of people diagnosed with psychiatric disorders, because of the introduction in 1954 of chlorpromazine, the first medicine with antipsychotic effect, for treating schizophrenia and other psychotic disorders, which was seen as a complete revolution in psychiatry. Thus, the translation on the invention of psychotropics, also written by Philippe Pignarre, narrates the constitution and consolidation of the pharmaceutical industry through the bio-psychiatrization of the social. Last but not least, the translation of the article by Florent Coste on the conception of the body in the cognitive sciences goes back to the philosophical problem of the embodiment for understanding the functioning of the intertwined nature of body and world.

The last part of the issue is articulated by two reviews. In the first one, Claudia Arcila Rojas reviews the book *Cosmos: a materialist ontology* by the French philosopher Michel Onfray. The second review is on the work by the cartoonist J.J. Grandville, who illustrates this issue of the *Ciencias Sociales and Education* journal and where an embodied semiosis projects itself on an aesthetical gesture charged with satiric irony upon the human condition in its comic face. We hope that this issue of our journal keeps deploying the performative act and the parodist melodrama in the space of scientific publication, where knowledge flows like a Grandville surrealist cartoon.

Hilderman Cardona-Rodas
Editor