

## Editorial

<https://doi.org/10.22395/csye.v12n23a1>

A figure from Greek mythology exposes something, reveals its burden, becomes one in the multiple it carries. Some say it is a punishment from the gods for twice mocking death, the first time descending into Hades to capture Thanatos, the one responsible for ferrying the dead to the underworld. Thanatos, imprisoned, allows men not to die, a difficulty that would only be resolved with the intervention of Ares, who frees the face personifying death. Upon dying a second time and being in the underworld again, Sisyphus deceives Hades once more. Hades allows him to return to the realm of the living with the stragem that his wife, Persephone, will make offerings and sacrifices to the gods at the time of her husband's death. The king in question does not return, deceiving Hades in the face of the evidence of the inevitable: death. His name is Sisyphus, king of Corinth, and according to Homer, the "most cunning of men." He lives his second vital ordeal through the cunning of deceiving Thanatos, who feared approaching Sisyphus. Zeus punishes the king of Corinth by making him carry a huge rock in an eternal cycle of agony, a tragic scene described by Homero in *The Odyssey* as follows:

And I saw Sisyphus enduring heavy torments, bearing a huge stone in his arms. He strained hard with hands and feet, and thrust the stone toward the summit, but when he was about to pass over the crest, an immense force made him turn it back again, and the shameless stone rolled down to the plain. But he would turn and push it up again, panting and straining, and the sweat ran off him and the dust rose above his head. (Homer, *The Odyssey*, Book XI)

Sisyphus embodies the will to power of the rebellious man, following Albert Camus, who confronts the adversity of the world in the diversity of his circumstances. What weighs is the implementation of the journey of existence. These lines, evoked from the horizon of meaning in Greek mythology, raise a possible question about the weight of a work expressed in a journal that, since its inception in 2011, has made the editorial process not a burden but an emotion of shared sensibility in the face of the intense developments that each of its issues has entailed.

The 23rd issue of our publication presents to the academic community and other faces in the diversity of its possible enunciation sites, 10 articles resulting from research processes in the field of education studies and their ethnocultural developments, as well as 7 translations from French and English. The last 3 contributions come from students and professors of the undergraduate program in English-French-Spanish Translation at the University of Antioquia, whom we thank for being part of one of the sections we have maintained since

the birth of the journal. Finally, we present 6 more texts classified as reviews and interviews, the first 3 as a tribute to Roland Topor (1938-1997), a French filmmaker, illustrator, and writer who, in each of his works, elicits the shiver of the image-symptom in its dreamlike comedy. We thank Rodrigo Zapata Cano for making Topor's work available as a speaking surface in the visual proposal of this issue of the journal.

The first article that opens the journal is "Training experience in the analysis of teaching practices with university teachers in a virtual environment" by Cecilia Durantini. This article highlights the pedagogical and didactic importance of the Seminar on the Analysis of Teaching Practices and its application in the Master's in Teaching at the University of Buenos Aires, through distance learning. The seminar frames the pedagogical relationship and classification among the knowledge at play, stimulates possible connections between individual work, small groups, and the whole group, pluralizes voices, teacher feedback, and intersubjective encounters that can be part of a pedagogical practice among master's students in university teaching. The section of articles resulting from research processes continues with "Holistic Vision of Psychopedagogical Intervention Models for the Economic and Educational Development of the Dominican Republic: A Systematic Review" by Leonor Faray Bergés. This article analyzes psychopedagogical intervention models that contribute to the development of skills and capacities in the student population in the Dominican Republic. This section further continues with the article "University Education with Methodologies Inspired by Performance: Experimentation-Creation with Arts and Performance-Investigation" by Edilberto Hernández González. This text offers a methodological approach from the educational field to the potential of performance in the projection of research-experimentation-creation in the classroom, with affective materiality as its link to corporeal-perceptive pedagogical artifactual. We then proceed with the article "Two Ideals in Emotional Practices for Political Training and Coexistence in Colombia" by Jenny Katherine Vargas Tovar, who analyzes two ideals of citizenship used for political training and coexistence in non-schooling or at-risk of dropping out adult population in Colombia. These ideals are expressed in political emotionality and socio-emotional education in the symbolic landscape of citizenship education in the country in 1980 and 2010.

The articles section continues with the text "Comprehensive Sexual Education and Teacher Training in the Field of Philosophy: Reflections on the Curricular Proposal of 'Ethics' at the University of Buenos Aires," written by Malena Nijensohn and José Ignacio Scasserra. They present research results on the application of the Comprehensive Sexual Education Law in an ethics course in Argentina. This research breaks with the subject-object dichotomy to

make visible an action-participant methodology that values local knowledge and actions that shape philosophical education in students. The next article is "Critical Discourse Analysis in the Pedagogical Process of Reading and Writing," written by Pablo Emilio Cruz Picón, Lady Jazmín Hernández Correa, and Christian José Barajas Archila. This article carefully reviews literature on Critical Discourse Analysis (CDA) as a pedagogical strategy to enhance reading and writing processes in education. It emphasizes the importance of inferences, reasoning, comparisons, argumentation, deductions, critiques, estimations, and explanations, among others, in the reading and writing processes in the classroom. Next is the article "Indigenous Intercultural Education for Yanakuna Preschool Level: A Strategy of Resistance" by Wilder Perafán Chilito. In this text, the author analyzes the implementation of ethnoeducation through community education projects among the Yanakunas in Huila, Colombia, at the preschool level. The goal is to strengthen indigenous epistemes related to the cultivation, raising, and planting of ancestral wisdom and community knowledge through four pedagogical pathways: ancestral wisdom, political organizational processes, pedagogical territory, and knowledge production. We continue with the article "A Workplace Training Program for Emerging Post-Pandemic Conditions" written by Andrés Mauricio Zapata Escobar. This article addresses the question: "What would a workplace training program for emerging post-pandemic conditions that promotes the physical and mental health of workers look like?" It argues that the workplace can promote physical and mental health through a culture of self-care to mitigate the effects of the Covid-19 pandemic.

The last two articles in this section of the journal are "Management of Ethnocultural Diversity in Identity Construction in Sub-Saharan Africa: The Case of Ivory Coast" by Goualo Lazare Flan and "Administrative Model for Virtual Training Offered According to the Educational, Technological, and Socioeconomic Characteristics of the Student" by Juan Camilo García Jiménez and José Guadalupe Camarillo Gómez. Lazare Flan's article analyzes the management of ethnocultural diversity in sub-Saharan Africa, focusing on the case of Ivory Coast. It examines how Western models of identity homogenization have impacted postcolonial construction processes in African countries. From a decolonial perspective, the article suggests embracing interculturality as a paradigm for identity construction that connects the classical African worldview and values the cultural origins that have fostered ethnocultural diversity in sub-Saharan Africa. The article by García Jiménez and Camarillo Gómez presents an administrative model for virtual training through a Virtual Learning Environment (VLE) based on practical and contextual possibilities in communities in Cali, Palmira, and Jamundí in the Valle del Cauca department of Colombia. It outlines a model organized around four fundamental components in distance education: the student as the focal point, technology, pedagogy, and administration.

For this issue of the journal *Ciencias Sociales y Educación*, we have a series of translations that highlight a philosophical and anthropological inquiry into technical objects and technological mediations expressed as processes of externalizing memory in the context of the Anthropocene or Capitalocene, as conceptualized from the perspective of Bernard Stiegler (1952-2020). The journal pays tribute to Stiegler through his connection with the Internation collective, who argue that knowledge produces practical or societal value by increasing collective memory, reinforcing social cohesion, and allowing the dynamic evolution of societies. We thank Luis Alfonso Palau-Castaño for his translations of the articles by Anne Alombert and Michał Krzykowski, as well as the text by Bernard Stiegler and the Internation Collective from French to Spanish. The following two translations were prepared by Rodrigo Zapata Cano, to whom we also express our gratitude for his contribution as a translator for the journal. One is by Colette Quesnel on the philosophical work of the 16th-century French writer François Rabelais, who, from his concerns about medicine and philosophy, raised questions about the bodily condition of human existence. The other translation is from Georges Vigarello, focusing on the history of representations of the body in the Western world, delving into the political and cultural issues that a question about the body reveals in the epistemic field of the social and human sciences.

The three following translations mark the beginning of a series of contributions to our undergraduate journal in English-French-Spanish Translation from the University of Antioquia (Colombia), prepared by students and professors of this program of study at the aforementioned university. Therefore, for this occasion, we express our gratitude to the translators Santiago Sepúlveda Hurtado, María Clara Arias Garzón, Carolina Toledo Pulgarín, José David Yepes Gómez, María Camila Bajonero Bedoya, María Fernanda Tarazona Montero, and Fiorella Alejandra Bernal Restrepo for their work as interpreters, true Hermes figures, facilitating a potential understanding between two sociolinguistic codes that communicate through their translations.

The final section of the journal consists of 5 reviews and one interview. The first three texts refer to Roland Topor, and with the selection of some of his works, we have decided to give him a space in *Ciencias Sociales y Educación*, paying tribute to his aesthetic proposal characterized by a paradoxical humor in the artistic gesture of this artist. We would like to thank Rodrigo Zapata Cano again for preparing a biography of Topor's life and work and for translating the interview conducted by Sébastien Le Pajolec with Nicolas Topor, the son of the French cartoonist and filmmaker. The remaining reviews are related to the books "Ciberdefensa: claves para pensar una estrategia de soberanía nacional" by Sol Gastaldi and Leandro Ocón, "Ciudades rebeldes. Del derecho

de la ciudad a la revolución urbana” by David Harvey, and “Interculturalidad. Un desafío pedagógico” by Andrea Armijos Robles.

We hope that this Penelope Editorial network is to the liking of our readers, in the multiplicity of its intersubjective actions, and can sustain Sisyphus’ fundamental question: how to turn a falling rock into the effect of writing that embodies itself as a sign before the trace of its presence? *Ciencias Sociales y Educación* persists as a presence in the heartbeat of each of the texts that we present in this edition for reflective nourishment. Here is the powerful force that dwells in the journal, which transforms the stone it carries into the will to power that reveals the body of Sisyphus-the fabulist in that final moment when he adjusts the weight to begin his aesthetic experience again.