

Volume 9, Issue 24 — January — June — 2023

ISSN 2414-8857

Journal of Philosophy and Daily Life

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Journal of Philosophy and Daily Life,

Volume 9, Issue 24, June 2023, is a magazine published biannually by ECORFAN-Bolivia. Loa 1179, Sucre City. Chuquisaca, Bolivia. WEB: www.ecorfan.org, revista@ecorfan.org. Editor in Chief: BANERJEE, Bidisha. PhD. ISSN: 2414-8857. Responsible for the last update of this issue of the ECORFAN Informatics Unit. ESCAMILLA-BOUCHÁN, Imelda, LUNA-SOTO, Vladimir. Loa 1179, Sucre City. Chuquisaca, Bolivia. Last updated June 30, 2023.

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Presentation of Content

As the first article we present, *Assertive communication in the Japanese language through internationalization experiences for Universidad Tecnológica de León students*, by RÍOS-JIMÉNEZ, José Aldair, CARRILLO-HERNÁNDEZ, Didia and GARCÍA-CERVANTES, Heraclio, with adscription Universidad Tecnológica de León, as second article we present, *The creation of oneself in free time: educating for leisure*, by NIEVES-CHÁVEZ, Mayra Araceli, ORTEGA-MARTINEZ, María Cristina and PÉREZ-CASTILLO, Pablo, with secondment at the Universidad Autónoma de Querétaro, as third article we present, *Socioemotional competencies in adolescents (high school level) for the prevention of risk behaviors*, by RODRÍGUEZ-ORTIZ, Mónica, JASSO-VELAZQUEZ, David, VILLAGRÁN-RUEDA, Sonia and CALVILLO-RÍOS, Claudia Adriana, with adscription in the Universidad Autónoma de Zacatecas, as last article we present, *What does interbehaviorism have to contribute in the educational field?*, by DELGADO-SÁNCHEZ, Ulises, MARTÍNEZ-FLORES, Fernanda Gabriela and FLORES-DUBLAN, Zuli Aideht, with attachment at the Universidad Autónoma del Estado de Morelos.

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Assertive communication in the Japanese language through internationalization experiences for Universidad Tecnológica de León students**La comunicación asertiva en lengua japonesa a través de las experiencias de internacionalización de los alumnos de la Universidad Tecnológica de León**

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DOI: 10.35429/JPDL.2023.24.9.1.5

Received January 20, 2023; Accepted June 30, 2023

Abstract

Every culture represents a long-time historical process result that strengthens each strain and characteristic of individuals. The Mexican culture has typical characteristics such as kindness, funny, and not-so-serious in some other aspects. Nevertheless, the Japanese culture is very different. Influenced by ideas like honor, obligations, and duty. These characteristics are known as “Giri”. Manners are completely different from Western countries' ideas, where you can find more liberal and individualistic cultures. An important element of the Japanese culture is the language. It is because it represents their culture, religion, ethics, and their particular humor sense. This is why it is considered difficult to completely interpret it by other cultures. Currently, the Japanese language is the world's 9th most spoken language with an approximated amount of 127 million speakers, therefore, understanding the language will let us understand Japanese culture in a better way. Considering the context explained above, this document has an objective: Strengthen the student's knowledge and make aware them of the proper use of the Japanese language, Japanese manners, and its traditions. Approaching the students to these scenarios by applying assertive communication through internationalization experiences.

Japanese, Communication, Internationalization**Resumen**

Cada cultura es resultado de un proceso histórico que conlleva años y años de sucesos históricos que fortalecen, idealizan y fomentan cada rasgo y característica de las personas. La cultura mexicana tiene características típicas como amabilidad, bromistas y tal vez un poco relajados en todos los aspectos, sin embargo, la cultura japonesa es muy distinta, esta influenciada por ideas de honor, obligación y deber, características que son conocidas como “giri”, costumbres completamente contrarias a los países occidentales donde se pueden observar culturas individualistas y liberales. Un elemento importante en la cultura japonesa es su idioma, ya que este representa la cultura, religión, ética y su humor intrincado, es por esto por lo que es considerado como bastante difícil de interpretar por cualquier otra cultura. Actualmente el idioma japonés es el noveno idioma más hablado en el mundo con una cifra aproximada de 127 millones de personas, por lo tanto, comprender el idioma permitiría comprender gran parte de su cultura. Debido a esto, el presente documento tiene como objetivo fortalecer y concientizar a los alumnos del idioma japonés sobre costumbres, tradiciones y una buena comunicación asertiva a través de experiencias de internacionalización.

Japonés, Comunicación, Internacionalización

Citation: RÍOS-JIMÉNEZ, José Aldair, CARRILLO-HERNÁNDEZ, Didia and GARCÍA-CERVANTES, Heraclio. Assertive communication in the Japanese language through internationalization experiences for Universidad Tecnológica de León students. *Journal of Philosophy and Daily Life*. 2023. 9-24:1-5.

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Introduction

At the Universidad Tecnológica de León (UTL) the educational model is student-centered, that is, the entire process revolves around student learning. This can be carried out through a strategic plan with proposals for methodological innovation, identification and application of good teaching practices, to define an educational model specific to the educational institution [I].

In this context, in order for learning in any student environment to be meaningful, specialized academic content must be considered, for example, including cultural aspects for a healthy coexistence in society and in their work performance, based on knowledge of the customs and language of origin, adding didactic strategies that allow generating competencies that contribute to rescue cultural identities, issues that will allow students to strengthen their personal and professional training [I-II].

The experiences of internationalization between Mexicans - Japanese is of utmost importance, since currently in the state of Guanajuato the investments of Japanese companies are in constant growth, therefore, the coexistence between cultures will also increase and it should be considered to do it with an assertive communication, to avoid cultural clashes due to lack of knowledge.

Students of the Japanese language should consider that, in addition to learning grammatical rules, they should learn idioms, expressions and formal behaviors, since the Japanese language, being considered as an agglutinating language, has a system of grammatical arrangement completely different from the Western systems with which we are familiar. It also has a complex writing system, since it has three types of glyphs: the hiragana syllabary, the katakana syllabary and the Chinese characters, called kanji. Likewise, the language is composed of words autochthonous from Japanese (wago), others adopted from Chinese (kango), and some others that have been adapted from foreign languages (gairaigo), mainly from English, Portuguese, French, Dutch, German and Russian.

The objective of this work was to strengthen and raise the awareness of the language learners about customs, traditions and good about customs, traditions and good assertive communication through internationalization experiences.

Methodology to be developed

The learning activities for the Japanese language university student consisted of four internationalization experiences.

The first experience was with the Japanese Taichi Sugimoto, the coexistence took place at the University facilities, and some of the topics discussed were: cultural places in the city of Leon, typical foods, dangerous places and places to dance bachata.

The second experience consisted of participating in the online event through the zoom platform at the Mini Purezen gathering, organized by Ms. Takako Masada, who is in charge of the Japanese area of the language school of the University of Guanajuato, Campus Guanajuato. Some of the activities were: presentation, descriptive words of the country Mexico / Japan and 3 conversations of 15 minutes each, where Mexican and Japanese people would be included.

In addition to the internationalization experiences, surveys were applied to level the learning obtained, opinions and experiences generated by the students, providing mainly that, despite having knowledge of grammar and phonetics, there are several characteristic features of the Japanese that only from living with them can be understood and learned.

Results

The internationalization experiences showed students' enthusiasm for understanding the language, thirst for learning the culture and disinhibition when speaking with a native speaker of the language.

University student's first experience with Japanese Taichi Sugimoto

The opinions of the students show that as it was their first experience speaking with a Japanese, they presented a shower of feelings, 77% of the students expressed emotion, interest and a quite amusing conversation, on the other hand, 23% of the students showed nervousness and considered that it was a little bad due to lack of knowledge of the language.

Another aspect that was analyzed in the coexistence was the behavior and language of the young Japanese, where 100% of the students considered that he was respectful, polite, natural behavior, helpful, pleasant, good and his language was colloquial, considering that it was understandable for everyone.

The next aspect to be analyzed was whether his Taichi behavior is the same as the usual behavior of a Mexican, where 100% of the students consider that it is not the same, it has several characteristics that demonstrate a cultural difference.

Some of the aspects that the Japanese students considered most important in this meeting were: listening to the expressions of a Japanese native, practicing and understanding the language, learning and teaching cultural issues, and the exchange of ideas by applying the communication tools of the language.

Mini Purezen Coexistence

The event was held in online mode through the zoom platform, since this was an international coexistence, with participants from different places of residence and time zones. It was held on March 25, 2023 at 17:00 (Central Mexico Standard Time), the event was designed with the intention of encouraging and supporting students to practice, communicate properly, understand and emphasize a conversation in the Japanese language assertively through internationalization experiences, in addition to the Japanese participants had the intention of knowing and learning from the Mexican culture, therefore, it was a cultural exchange, the event was in charge of the organizing committee of PUREZEN MEXICO in collaboration with Lic. Takako Masada in charge of the Japanese area of the language school of the University of Guanajuato, Campus Guanajuato.

The initial topic was the presentation of each of the participants as shown in Fig. 1, followed by a descriptive word of the country and why it represents your culture, continuing with 3 conversations of 15 minutes each, where the topic was free and 3 random participants were included.



Figure 1 Student Omar Escalera introducing himself to the members of the convivio.

First time at Mini Purezen

In the words of the students, 75% of the students consider that their experience of their first time living together was great, I loved it, excellent; while 25% considered it difficult at the beginning while they were adapting.

Regarding the behavior and language of the Japanese participants in the first coexistence, 100% considered that they were very respectful, full of enthusiasm and curious.

The most important thing for the students in the first coexistence was to be able to practice the language, to help them practice Spanish, to meet nice and pleasant people and to meet people interested in languages.

Second Mini Purezen experience

In the second experience, 100% of the students expressed being more relaxed and having an excellent experience when talking with the following participants.

All the students consider that the behavior of the following participants was sociable and with great confidence, in addition to being more fluent in communication.

Considering that for the students, the most important thing in this second coexistence was to relate correctly, to continue practicing and to consider continuing to participate in this type of events constantly.

Third Mini Purezen coexistence

In the third coexistence, 100% of the students felt calm, were able to express their ideas more clearly and even give their own recommendations about their state of residence.

Regarding the behavior of the following participants, all of the students noticed excitement and interest in the coexistence on the part of the Japanese members, as well as curiosity about the Spanish language.

The most important thing for the students in this last coexistence was to put into practice their vocabulary and grammar that they have learned in their Japanese class at UTL.

Aspects of interest about internationalization experiences

- 100% of the students consider the practice meetings with a Japanese native speaker to be of great importance.
- 77% of the students consider that they cannot express themselves correctly in the Japanese language, since, considering the idioms of the Japanese participants, there are several details to be learned.
- Some points that the trainees consider improving are: expanding vocabulary, listening comprehension, way of speaking, fluency, sentence order, application of grammar, and everyday expressions.
- The students' opinion of the Japanese language is: it is a wonderful, good, interesting language, and although it can be a bit tedious to study, they love it.
- Issues that the students reflected on in the discussions and that they consider they should not do when conversing with a Japanese person: speak in an informal manner, using grammar and expressions used only with friends, being overconfident, being direct from the beginning, speaking casually, being disrespectful, making comments and/or asking very direct questions.
- Students consider that assertive communication includes: conversing clearly and concisely, being respectful and

formal, considering the context when engaging in conversation, and based on this, applying colloquial structures such as "masu".

- In addition, all the students would like to continue with this type of experience, at least once a month, committing themselves to develop and study in depth topics such as: intonation when speaking, ideological barriers, manners, traditions and culture.

Acknowledgements

We thank the Universidad Tecnológica de León for allowing the development of this type of project, providing the necessary time and equipment, as well as the collaborators and all those involved for their great effort and time invested.

We thank Takako Masada and the Japanese area of the University of Guanajuato for opening their doors and inviting us to participate in the Mini Purezen activities, as well as laying the foundations for future joint activities.

Conclusions

The approach of the students to "organic" environments, where the language is applied, without being limited to the margins established by a book, allows them to understand and relate various aspects of the structure of a language. Exposure to these environments implies an important area for improvement, since during the exchange of ideas it is possible to identify elements applied in an adequate manner and those that need to be perfected.

The activities carried out represented an opportunity to hear from a native speaker the "natural" application of all these elements, and by understanding and replicating them allowed the students to approach the "real" Japanese and through it, to understand and share various ideas among the participants.

Funding

This work was funded by the Universidad Tecnológica de León [2023]. To whom we are deeply grateful for providing the human and material resources that have allowed the realization and completion of this work.

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The creation of oneself in free time: educating for leisure**La creación de sí en el tiempo libre: educar para el ocio**

NIEVES-CHÁVEZ, Mayra Araceli, ORTEGA-MARTINEZ, María Cristina and PÉREZ-CASTILLO, Pablo

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DOI: 10.35429/JPDL.2023.24.9.6.12

Received January 20, 2023; Accepted June 30, 2023

Abstract

The building of itself is an act moved from the hopes and dreams of becoming. Dreams project a future that can be, and hope is the force required to achieve them. The life project is an exercise in awareness that begins with imagining what you want to be and be aware of the relationship with the world. Leisure is lived from internal motivations and is auto-condicionated to seek the opportunities realization of dreams. Education for Leisure must recover the ideals of life, learning to live the leisure, and spark the imagination for the realization of dreams. This paper presents the research results on what you want to be and how to realize them in their free time; this is a descriptive case study investigation with the phenomenological method.

Leisure, Self-creation, Imagination, Dreams, Hope

Resumen

La construcción de sí es un acto movido desde los sueños y esperanzas de llegar a ser. Los sueños proyectan un futuro que puede llegar a ser y la esperanza es la fuerza necesaria para alcanzarlos. El proyecto de vida es un ejercicio de la conciencia que comienza con imaginar lo que se quiere ser y ser conscientes de la relación con el mundo. El tiempo libre se vive desde motivaciones internas y es autocondicionado porque busca las posibilidades de realización de los sueños. La educación para el tiempo libre debe recuperar los ideales de vida, enseñar a vivir el tiempo liberado y despertar la imaginación para la realización de los sueños. La presente ponencia presenta los resultados sobre la investigación de lo que se quiere ser y cómo realizarlos en el tiempo libre; es de corte descriptivo, con el método fenomenológico y bajo el estudio de caso.

Tiempo libre, creación de sí, imaginación, sueños, esperanza

Citation: NIEVES-CHÁVEZ, Mayra Araceli, ORTEGA-MARTINEZ, María Cristina and PÉREZ-CASTILLO, Pablo. The creation of oneself in free time: educating for leisure. *Journal of Philosophy and Daily Life*. 2023. 9-24:6-12.

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Introduccion

This text is the result of educational research, with internal resources from the Universidad Autónoma de Querétaro, addressing the need for comprehensive training of the students of this university. The study is aimed at understanding the ideals of formation and life of the students and this makes the present research important because it focuses on how personal and professional life is given meaning, it takes up the experience of life and how those activities that are to the liking and chosen in freedom contribute to consolidate the meaning of life. The studies of free time focus on the measurement and social distribution of time, in this work we recover the lived experience of how one enjoys and enjoys what one does and how it gives meaning to one's existence.

How does the construction of the self take place in free time, what activities lead to being what one wants to be? This paper shows the reflective work of a group of students of the Bachelor's Degree in Educational Innovation and Management at the Autonomous University of Querétaro, on the importance of the use of free time and the construction of a life project. The group of students identified their aspirations to become, as well as the actions they need to take to fulfil their dreams. Free time, in its various activities, brings together the dreams and hopes of being, hence the importance of educating for their experience.

One of the aims of education in free time is to guide people to seek pleasurable activities that lead them to experience happiness and physical-mental balance; but this search must be based on the life project in order to take responsibility for the act of creating oneself. The construction of the self is based on dreams of being and on the hope that leads to their realisation.

Next, a conceptual framework on free time and education is developed, as well as the weaving between dreams and hopes that give direction to free time practices. Next, the methodology of systematisation of classroom experiences is presented, which was carried out using a qualitative methodology, with the phenomenological and hermeneutic method.

The following section presents the results of how childhood dreams are gradually becoming a reality, and one of these possibilities is to care for and attend to leisure time activities. Finally, the conclusions in which it is noted that attending to the human aspect of dreams is what makes it possible to give meaning to life in all its dimensions.

Concept of free time

Everyday life is characterised by the hierarchisation of time and activities, which seem to oppose work and rest. Marx (2012) and Heller (2002) argue that everyday life involves producing the world that leads to earning a living, but that time is also needed for activities that are not forced, but liberated and expected in order to rest the body, mind and nourish the spirit. Munné (2004) offers a classification of social time that includes work, rest, commitments and personal time, these times are: socio-economic in which one works and earns a living; psycho-social that seeks to satisfy human survival needs; socio-cultural is the time to fulfil social, family and civic commitments; finally free time in which self-created needs are satisfied.

The social time used in the individual and social reproduction of the subject, the activities are moved and oriented by the need for survival and compliance with social conventions that imply moral or legal sanctions, hence the origin of the need is external and with a sense alien to the person. These activities are highly heteroconditioned by the nature and social organisation of time. Free time has an internal motivation with its own meaning that suspends need and seeks transcendence of the material world, hence they are self-conditioned and disinterested activities (Heller, 2002 and Munné, 2004). The subject conditions him/herself to carry out the activities, feeling free to stop or change them whenever he/she wants. Menchén (2011) states that it is a time to dream, to make projects, to prepare, to look for possibilities and to realise desires. It is a time that not only focuses on the present, but also projects the future.

Free time for Marx (2001) is a time for free work, for free creativity and development of skills; personally available for distraction and higher activities that overcome the monotony of work. The richness of these experiences lies in the fact that they transform work and the person him/herself. Marx (2012) sees free time as a space for the construction of the self, as it is self-conditioned, free of necessity, obligation and social sanction, its purpose is enjoyment, which is conditioned by the use of imagination and creativity.

Dreams, hopes and free time

Everyday life may seem as Heller (1982) mentions the environment and the spontaneous appropriation of habits and techniques that gives rise to the deployment of pragmatic behaviour; in these concrete forms of integration where the active subject emerges, Freire (2013) argues that implicit in nature is the act of knowing, inquiring and transforming; it is possible to move from a given world to a world of giving (Freire, 2005). What drives the move from the given to the being-given is the sense of incompleteness and the need to be more; this possibility of being more is fuelled by dreams and driven by hope.

Desires for change are driven and sustained by hope, which is nourished by the gratuitous love of life. The longing for a dignified life entails knowing how to love, to read the world and the word, to overcome fear, to believe, to create, to work, to rest; saying yes to a happy life means humanisation (Freire, 2012). Dreaming is the route to the realisation of feasible things, breaking the dam of disenchantment and uncertainty. It is impossible to think of transforming life without dreams, without a viable future. Dreaming denounces an unpleasant present and projects a better future; imagining better conditions forces us to draw up actions that make it possible to achieve utopia. The unpublished viable is the capacity to make a dream come true, the future to be built (Freire 2001, 2005, 2013), utopia is possible because the subject is capable of constructing his own history, has the capacity to know his limit situations that challenges him to transformation and drives him to hope. The unpublished viable implies reflection and action, it is a dialectic between thinking and acting.

The founding moment of utopia is imagination. The act of imagining begins when one recognises the possibility of searching and finding, of identifying possibilities, paths and opportunities. To seek, says Greene (2005), is to move towards a contemplated future, traced by the imagination that seeks to break with the inertia of habit, to move from the boring, repetitive and uniform to the adventure of the unknown. The miracle of the new begins in consciousness, which is when the person puts distance with the environment and begins to build his or her own history, giving meaning to life as well as being master of oneself and living one's own historicity (Freire, 1981). Freire (1985) argues that the critical perception of reality does not mean transformation, but that it is necessary to go through history reflecting and doing, in order to overcome the simple passive adaptation to the world and create one's own reality (Menchén, 2011).

Hope is a substantive element that keeps dreams alive, drives and concretises the humanisation of the subject, it is a necessary force to transform the world (Freire, 2009); it is the point of departure and arrival of life. For Bloch (2004), hope is an internal desire, necessary efforts to realise dreams, energy that provides will and a vision of the future that resinifies the uncertainty of the subject's future. Freire (2009) mentions that in order to begin the struggle for transformation, hope is necessary; dreams are the seed of utopia, but hope is essential to achieve it. Believing that hope alone transforms the world and acting on this illusion is naïve and leads to despair. Hope must be based on concrete actions to make human ethics a reality, without actions the essence of human ethics is denied; only actions can make dreams become concrete history (Freire, 2012).

Free time and the act of self-creation

The act of self-creation is a choice. The past is enough material to devise utopia. Yesterday has the goodness to give us space for choice and human action, Bauman (2010) mentions that it is not possible to build a future without choice, even non-choice means choosing to let oneself drift. The possibilities of creation of the subject are a vast range according to the inner search; but it can also be a creation of oneself to the sway of the market; what is certain is that for every person the future is a "not yet", with uncertain results.

The act of creation, according to Menchén (2011) is to bring to life what is inside, it has to do with a capacity to creatively see reality in order to transform it, to build a new future full of values and meanings different from those that prevail in the present. Free time activities are a creative and educational process with the desire for change. Being oneself implies being clear about what one wants to be, this is achieved through the exercises of putting distance from the world and accessing the awareness of one's own commitment to live. It is to be aware of one's inner gaze, rather than living under the social gaze (Touraine, 2007). When we manage to know who we are, we go through a process of individuation, which is to recognise what we are and what we want, it is the construction of the individual in relation to others, it is to manage to be for oneself, it is to recognise oneself as a self that loves certain things and rejects others, which requires a certain degree of self-love that helps to create and recreate (Touraine, 2006). The construction of the self emerges from the deepest part of the self, in order to transform, to deploy talents and to live in the novelty of building the future.

The free time activities that unfold from creativity and freedom lead to signifying life and experiencing transcendence, which means breaking with routine and suspending the reproduction of the given world to make way for the construction of the new and to dedicate oneself to activities proper to the human race such as science, art, politics or religion. These activities are oriented and motivated by feelings, that which drives transcendence is love, generosity, humility, nobility, trust and altruism that make up harmony and self-love (Heller, 1970, 1993 and 2002). To achieve the suspension of needs, in free time, it is necessary to concentrate, i.e. to be contemplative, to relax, to enjoy the activity, to stop worrying about the world, to be comfortable and to give oneself and the other (Heller, 1970 and Calvino, 1979). To envision a better future means to be hopeful, hope implies generic affects such as love, generosity, trust, nobility and altruism.

When free time is oriented by lovelessness and hopelessness, the subject projects distrust and vileness in relating to himself and to others. For McLaren (1997) the predatory culture comes from a dehydrated imagination stripped of the possibility of dreaming, giving way to a subject who considers the only alternative to adopt or accommodate to the given world, and to have a lackadaisical attitude to building a lifestyle of his own, assuming the logic of domination that moves him particular feelings of safeguard and self-preservation. This situation indicates the absence of living free time from internal motivations, falling into routine, boredom and lack of autonomy to draw up a history project, but rather drifting and swaying in the logic of a given world.

Free time can be a space for the creation of oneself that favours individuation and being a being for oneself that leads to the constant search for being more and to the feeling of gratuity and harmony of personal and social life, and a time that moves from dreams and hope in search of balance. It can also be a space that nullifies the social subject and the death of imagination that leads to the assumption of the determination of historical conditions.

The road travelled for the study of leisure time

The research was descriptive, with the group of 4th semester of the degree in Educational Innovation and Management, composed of 14 women with an average age of 20 years in 2014. The empirical information supporting the research was obtained through a semi-structured interview. The group of students is not a reliable sample, but a case study that allows to approach the reality and that is representative to gather important data and extract data of originality in the forms of appropriation of the world, but also of some valid generality (Stake, 2010 and Girardi, 2011); being a case study there are no generalizations only a sample of how leisure time activities are oriented and move.

The questions that guided the interview included the dreams of what they wanted to be, the present as the actions they take to achieve their dreams and the future as a long-term projection of life; they also asked about the activities that make them happy and that they choose freely. The answers obtained were combined in forms of valuing that presented the greatest similarity of meaning, according to the methodological support of Weber's (2000) ideal types, which is a theoretical construction that maintains a consistency of meaning, which does not exist in reality but which allows us to identify what the actions would be like if they were to be followed in accordance with the theoretical construction.

By asking what activities make people happy, we sought to describe what is essential from the phenomenological point of view. It was proposed to discover the motives that guide leisure time practices, that which gives meaning and drives us to be more; to identify the internal things that give meaning to existence. It meant the opening of being, contemplating the person from dreams, imagination, hope, feelings, uncertainty, capacity to act and choose; it allowed us to go to the very things that make being to be. Heidegger (2014) defines phenomenology as that which is shown, bringing to light, making something visible in itself, that which can be shown, in itself and by itself in various ways. Everyday life is the immediate and spontaneous sphere of human existence; it is in this space that being reveals itself. The data obtained were grouped according to the tendency of free time: activities of humanisation or melioration of the subject, according to dreams, feelings and hopes.

Teaching and love: dream of childhood and construction of the present

In the studied group of female students, the foundational dream of the project of self-building is oriented by the generic feeling of love, they project themselves by donating their lives in favour of processes of humanisation of the other, of themselves and of the ultimate goal of personal and social life. This ideal they intend to realise in the teaching profession, as wives, mothers, friends, active members of a large family and social group.

The dreams of personal and professional fulfilment are inspired and reaffirmed by the teachers they have had in the first years of schooling and by the example of their mothers.

Teaching and family life is visualised in commitment and solidarity, actions that are nourished by generosity, because they are moved by the desire to be people who help to build spaces for harmonious coexistence, which also implies the donation of oneself, a generic feeling of nobility. The construction of being a teacher is based on awareness and the will to assume the responsibility of educating; for this it is necessary to be patient, cheerful, close, to be in constant training and open to learning, as well as being brave and determined women-teachers, who not only want to exist but to live through reflection and transformation of the world. They see the ultimate goal of being a teacher as a means for others to read the world and adopt new, fairer forms of social relations. Dreams that are motivated by the generic feelings of nobility and altruism.

Free time: practices from the I to the we

The life project begins by imagining the future, awakening feelings of joy that lead to the search for forms of concreteness; with the passage of time, the dreams of childhood are consolidated, sometimes by example and other times by spaces for reflection that help to put distance from the world and recognise personal needs to humanise oneself by humanising. Free time becomes a space to search for, guide and nurture the happiness that one wishes to achieve; because in this free time it is possible to build those paths that make the dreamed life possible.

This group of women students recognised that in order to be what they want to be, it is necessary to study, research, work, read, rest, have fun, socialise, reflect, know themselves, be informed, and do things they enjoy. In their free time, they identified that they can read (recreational or professional), write, travel, volunteer, participate in organisations, socialise, go to cultural and artistic spaces, dance, go for walks, sing, play with their pets, listen to music, watch films, as a way of nurturing personal and professional dreams.

They also identify the need to foster spaces for contemplation, solitude, meditation or prayer, as viable and necessary means for introspection, a life in balance, achieving and preserving joy, approaching the virtues of strength, perseverance, intelligence and empathy. A life oriented by confidence and humility is what their dreams relegate.

The dream that this group of women students in education seeks is a happy, fulfilled personal life, dedicated to their teaching work and to form a community in the spaces in which they move, as well as learning to enjoy life and grow in their capacity to love by being teachers and loving companions. They also wish to preserve their capacity for imagination and curiosity in order to continue investigating and building a self-giving world. Free time is presented as a space for the construction of self, for the meaning of life, to get to know oneself in order to unfold and potentiate capacities and to live always renewed, and the future is awaited with joy and less uncertainty.

When we are moved by particularity, free time loses joy and projection

When lack of affection and hopelessness arise and settle in, free time is lived with boredom, and the future is uncertain. Particular feelings are oriented towards safeguarding the individual, hence the fear of knowing oneself and the distrust of personal capacities leads to withdrawal from the world, and free time becomes a search for adaptation to the world. It is a reality that some of the students live with the need to free themselves from those sensations that subdue (fear, insecurity, meaninglessness) in order to enjoy life, but that they do not have, or do not look for ways to know themselves and begin to live in plenitude.

The particular feeling of hatred can lead to particular projects of fulfilment, which seek to satisfy particular needs such as the desire to earn money through a career or to study for prestige but not for love and service. Feelings of envy and vanity can lead to not enjoying everyday activities and free time is not used to trace an original path of life, without reproducing the ugliness of dehumanisation; a mirror of the unconscious relationship with the world.

Acknowledgements

Attending to the integral training needs of the students of the Universidad Autónoma de Querétaro is a priority in the University Educational Model, and for this reason this work of teaching reflection was funded internally. We would like to express our gratitude to our university.

Conclusions

The research carried out in the group of students leads to the following challenges for education: 1) teaching practice is an example that potentiates or dilutes desires of dedication and openness to others during the training of future educators; hence the need for the humanisation of teachers. 2) There is a beauty that radiates hope, such as being a teacher in order to transform; there is a desire to be and to share oneself in teaching practice and in the activities that comprise the complex web of everyday life. It is still a utopia to bet on the rescue of the subject, education must keep in mind to educate for happiness. 3) Teaching work as humanisation must educate to be happy in the conditions and circumstances of life in order to transcend the everyday. 4) Gender and family experiences condition the life project and the ways of living leisure time; it requires teachers to be aware of teaching practices. 5) Educating for introspection and to value free time as a space for self-building.

The first challenge of education for free time is to bring out from within the person the dreams that live there and that only identifying them and thinking about them are a reason for complacency. The first step in the experience of leisure time is to awaken the imagination as a means of creating a self, which involves different forms such as listening to music, conversing with joy, looking at the usual from the unusual; imagination is the gateway. When the person's consciousness opens the way to the world, when the person encounters his or her imagination, he or she has found the way to emancipation and begins to extend outside himself or herself as something intentional, as the understanding of the appearances of things; by means of cognitive, emotional or playful acts.

A second aspect of education for the experience of free time is to know how to use one's time (leisure or free time) well in order to realise one's dreams and to prepare oneself to live according to activities that lead to fulfilment. It is important to recognise what one wants to be and then to prepare the experience, to learn to sow and to take care of the activities as a consequence of assuming the commitment to become. Free time should be the space for activities that lead to rest, fun, joy and balance in life; it is not only necessary to know what one wants to be but to choose a path and style that gives meaning to life; to educate it is necessary to know the interests, needs and expectations; as well as to understand and help the person in the search process.

Finally, the educator must have the ability not to let people get carried away by the ups and downs of whims, sensations and the ephemeral desires of life, but to develop strategies so that everyday life surprises, and so that people want to investigate and admire in order to crown the creative act of self.

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Socioemotional competencies in adolescents (high school level) for the prevention of risk behaviors**Competencias socioemocionales en adolescentes (nivel secundaria), para la prevención de conductas de riesgo**

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DOI: 10.35429/JPDL.2023.24.9.13.22

Received January 25, 2023; Accepted June 30, 2023

Abstract

The main objective of this study is to identify the socioemotional competencies of adolescents in secondary education who are currently in the first grade of secondary school (school year 2022-2023), which contribute to a better interaction with their peers and environment, in addition to preventing possible risk behaviors. It will be approached from a quantitative approach, with a descriptive scope. The sample consists of 19 students from a private institution, located in the municipality of Guadalupe, Zac. A questionnaire called emociogram was applied through the Habilmind platform, to identify the main characteristics regarding the emotional scale, which in turn is composed of five subscales such as: empathy, assertiveness, interpersonal emotional regulation, teamwork and conflict resolution. The results show us some areas of opportunity that should be emphasized in order to improve the results and thus improve the socioemotional competencies of adolescents.

Socioemotional competencies, Adolescents and Risk behaviors**Resumen**

El presente estudio tiene como objetivo principal identificar las competencias socioemocionales en adolescentes de educación secundaria que cursan actualmente el primer grado de secundaria (ciclo escolar 2022-2023), mismas que coadyuven en una mejor interacción con sus pares y entorno, además de prevenir las posibles conductas de riesgo. Se abordará desde un enfoque cuantitativo, con un alcance descriptivo. La muestra esta constituida por 19 alumnos de una institución privada, ubicada en el municipio de Guadalupe, Zac. Se aplicó un cuestionario denominado emociograma a través de la plataforma Habilmind, para identificar las características principales respecto a la escala emocional, que a su vez se compone de cinco subescalas como son: empatía, asertividad, regulación emocional interpersonal, trabajo en equipo y resolución de conflictos. Los resultados arrojados nos hablan sobre algunas áreas de oportunidad en las que se debe de poner énfasis para elevar los resultados y así mejorar las competencias socioemocionales en los adolescentes.

Competencias socioemocionales, Adolescentes y Conductas de riesgo

Citation: RODRÍGUEZ-ORTIZ, Mónica, JASSO-VELAZQUEZ, David, VILLAGRÁN-RUEDA, Sonia and CALVILLO-RÍOS, Claudia Adriana. Socioemotional competencies in adolescents (high school level) for the prevention of risk behaviors. *Journal of Philosophy and Daily Life*. 2023. 9-24:13-22.

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Introduccion

In recent years the development of socioemotional competencies has generated great interest within the scientific community, in this regard Bisquerra points out that (2003), "socioemotional competencies are defined as the set of knowledge, abilities, skills and attitudes necessary to understand, express and regulate emotional phenomena appropriately", that is, they are all those mechanisms that human beings must develop in order to integrate in a healthy way in society, within their family, their community and the social groups to which they want to belong.

Generations have developed ways to keep in touch to satisfy their physiological needs, but their psychological development (focusing this, especially on socioemotional competencies), however this praxis has been affected, because the environment has become more complex, events such as the health pandemic caused by SARS-CoV-2 (year 2019 in Wang, China and Mexico declared 2020) forced the world not only to maintain a physical distance, but also a social isolation. On the other hand, according to the National Institute of Statistics and Geography (INEGI, 2018), the perception of insecurity nationwide shows that 75% of the population over 18 years old has a sense of insecurity in their state, evidently permeates the social fabric, eroding its values and healthy coexistence among its members, The rapid access to technology that causes a zero tolerance to frustration, as well as little refractory period and little response of gratification creating in children, a desire for immediacy, generating complex and difficult situations to manage both for themselves, as well as for the parental figures and educators.

In psychology, socioemotional skills constitute a large field of research, in which, over the years, more authors have paid attention to the problem and have proposed ways to contribute to the scientific community, such as Goleman in 1995 with emotional intelligence (2001), Gardner (2001) with multiple intelligences: intrapersonal and interpersonal, Vigotsky (1978) with learning by social interaction, and Bisquerra (2015) with emotional education.

Despite these advances, contexts change, hence, the importance of continuing to work in this area and offer contributions that serve as a guide to adapt theories to new contexts, in addition to providing intervention proposals.

This research seeks to provide information that will be useful for individuals and society as a whole, in order to promote the development of socioemotional competencies in adolescents. Due to the factors mentioned above (such as the pandemic and insecurity), previous studies focused on this topic should be constantly updated, so that this can serve as a contrast and other factors that contribute to the development of skills can be analyzed.

The present study is the result of the first stage of the work aimed at the detection of socioemotional skills and competencies in first year high school students, so that in this first approach the findings will be shown throughout the development of this article, emphasizing that, in another document, the part of the intervention and the results obtained will be presented and developed.

Problematization

The development and learning of socioemotional skills and socioemotional competencies are aspects that are learned not only at home, but also at school, human beings are not born with these competencies, but on the contrary, they are acquired throughout life, as a result of family, group and social interaction, undoubtedly peers play a determining role in the stage of adolescence so it is not surprising that young people lack rooted socioemotional competencies that allow them to have tools to confront social and / or individual problems. In this regard, the Organization for Economic Cooperation and Development (OECD, 2015, p. 2) points out that "responsibility, sociability and emotional stability are among the most important dimensions of social and emotional skills that affect the future prospects of children", therefore it is necessary to address each of these aspects; while the United Nations Children's Fund (UNICEF, s. f.) speaks of transferable skills: cognitive (learning to learn), instrumental (learning to do), individual (learning to be) and social (learning to live together) and the United Nations Educational, Scientific and Cultural Organization (UNESCO, 2021) defines these skills as knowledge, skills and attitudes that make it possible to relate with oneself and with others, being autonomous, responsible and motivated. Therefore, it is necessary that not only the idea of training in the subject of socioemotional skills or competencies be considered in the study plans and programs, but also to establish and generate real and applicable mechanisms that can be implemented in the study plans and programs, in addition to providing continuity and follow-up, that is, to promote socioemotional education not only from basic education, Undoubtedly, this could greatly reduce risk aspects and behaviors in adolescents such as drug use, joining an organized crime group, unwanted pregnancies, having an unprotected sex life, being victims of bullying, or cyber bullying, among others.

Therefore, there is an urgent need to continue educating and promoting the development of these skills, especially in the face of the wave of violence and insecurity. Regarding this panorama, these authors (Buxarrais & Martínez, 2009, cited in Ramírez, Acuña & Engler, 2021, p. 4) point out the following: "...education in values and feelings cannot be the result of good intentions and improvisation of teachers, but must be subject to systematicity and intentionality to achieve good results...".

The article is divided into the following sessions for the development in the first section we address the state of the art in which we mention and describe some of the research on our topic that support what has been done at present, in the second section we address the conceptual framework of the variables proposed in the subject, finally in the third section we expose at a theoretical level the authors or theories that have provided knowledge on the subject of social skills and socioemotional competencies.

State of the art

As regards the aspect related to research or authors who have contributed or focused their attention on the subject under study in this paper, some significant data have been identified that we will present in the following lines, as a beginning of accounts the authors Esteves, Paredes, Calcina and Yapuchura (2020) researchers at the National University of the Altiplano conducted a study called Social Skills in adolescents and family functionality, the objective was to identify the relationship between social skills and adolescents and family functionality, the method was quantitative, descriptive-correlational type; With a population of 726 sample of 251 students from first to fifth year of high school, the results were that there is a positive correlation between social skills and family functionality. The conclusion reached is that assertiveness is the most developed skill, unlike communication, which is where the difficulties are evidenced; on the other hand, self-esteem and decision making are skills that are at an average level.

As it is known, assertiveness will help the subject, the person or the adolescent in this case, by having this tool, will be able to prevent or avoid making wrong decisions, as well as embarrassing situations in which most of the times due to the stage of development in which he/she is, he/she will not know how to really behave and this will generate being immersed in problems or risky behaviors that will affect him/her in his/her daily life. To mention some examples, we have life stories or cases in which this type of population is really immersed in problems of addictions, unwanted pregnancies, failure or low school dropout rates, quarrels with peers, serious conflicts with family, neighbors, school authorities, low motivation, however what permeates and is precisely one of the alarming aspects, is the great difficulty they may present to communicate with their environment and this in turn leads to another situation as is the lack of knowing how to set limits verbally, just is the fact of not being assertive, in this regard Patricio, Maria and Becerra (2015) found in a study focused on social skills and offending behavior in adolescence that schooling and drug use is related to low scores in the subscales of self-control and assertiveness. The management of emotions, social skills and sociomotional competencies are elementary tools in academic training, but should be considered as an integral part of the life of every human being, therefore we will emphasize in adolescents, it is not a simple task, however it is not impossible; Ruvalcaba, Gallegos Orozco and Bravo (2019) in a study focused on identifying the predictive level of socioemotional competencies on resilience in adolescents, obtained as a result that adaptability skills, as well as optimism and self-concept, favor personal competence. While interpersonal competencies and the ability to generate positive emotions predict social competencies associated with resilience.

Conceptual framework

Emotions

Regarding the topic of emotions all human beings have them, it is inherent to us and is something that from the moment we are born they are manifested, an example of this is the cry of the newborn in response to the transition he/she lives at the moment of facing life outside the womb, therefore, Fernandez and Arjona (2020, p. 11) point out that "emotions are short-lived psychophysiological responses that help us adapt to certain environmental stimuli" On the other hand, there are authors who point out that emotions have responses to neurophysiological, behavioral or expressive and cognitive-experimental components (Martinez, Limonerone and Csacuberta, 2020, cited in Fernández and Arjona), after the above it is necessary to point out that the human being is a biopsychosocial entity and therefore each of his reactions, attitudes, activities and other elements, always have an impact on his daily life; Now when talking about emotions, it is convenient to emphasize that there are at least six types of emotions such as fear, surprise, disgust or aversion, anger, joy and sadness, therefore each of these will manifest in different ways depending on the situation and / or event that awakens them.

Emotional intelligence

In this order of ideas let's talk a little about the historical background of emotional intelligence, there are indications or writings of great philosophers before Christ, who emphasized what is now known as intrapersonal and interpersonal intelligence, which give way to emotional intelligence to mention a few we find Socrates with his famous phrase "know thyself", Aristotle with "educate the mind without educating the heart is not educating. On the subject of emotions and the body, in the 20th century Cannon and Seyle studied the relationship between emotions and tension.

Thorndike is the one who coined the term of social intelligence, later it was Goleman (1999) considered as the father of emotional intelligence, however it should be clarified that this author took up the work done by Howard Gardner who proposes the theory of multiple intelligences, he speaks of different types of emotional intelligence such as: linguistic, logical-mathematical, spatial, bodily-kinesthetic, musical, interpersonal, intrapersonal and naturalistic, other authors Campbell, Campbell and Dickenson propose that the intelligences described by Garner can be regrouped into three categories, objective intelligences, abstract intelligences and intelligences related to people (Cannon s. f. n. d., Seyle n. d. Campbell, Campbell and Dickenson 2000; cited in Fernández and Arjona; 2020), consequently, the subject that concerns us is extremely significant in order to understand how adolescents could manage or regulate their emotions; other questions we could add are: why is it easier for some to learn to develop and put emotional intelligence into practice? What about the family context, the social environment, and in general a set of questions that, although they are not the objective at this time to answer, it is advisable not to lose sight of them for future research.

Social-emotional skills and social-emotional competences

Entering into the topic of emotions and emotional intelligence leads us to reflect and think or perhaps assert that they have the same meaning, and it is not so therefore now we will address and differentiate between what are the socioemotional skills and socioemotional competencies, the issue related to the skills we will break it down a bit because on the one hand identifies the part of the emotional ability, which is considered as emotional intelligence, in this sense the emotional skill is:

"...the ability of people to attend and perceive feelings appropriately and accurately, the ability to assimilate and understand them properly and the skill to regulate and modify our mood and that of others according to Fernández-Berrocal & Extremera, 2002 cited in Murillo, Cervantes, Nápoles, Razón & Rivas; 2018, p. 138).

It is interesting how from this definition gives us a clarity that practically a person who has the ability to achieve contact with their feelings, emotions and in turn to regulate them, undoubtedly underlies the management of emotions that is totally necessary and indispensable; on the other hand, in the aspect related to social skills, undoubtedly in the subjects, being social beings by nature, these skills will be indispensable to survive throughout the vicissitudes of life, in addition to that they will allow to achieve objectives, goals, in people, since living, relating from their family environment with the nuclear and extended family, at school with their peers and friends, teachers, partner, at the level of the family and the extended family, in the school with their peers and friends, teachers, partners, and at work, as long as a person has a positive development of these social skills, it is expected that he/she will have more and better opportunities to develop in this regard, as Garcia, Garcia and Rodriguez (1993) point out, he/she will have a better ability to act, which facilitates that the subjects manage to adapt to a social environment in a better way. Regarding the development of socioemotional skills, it is necessary to point out that formal education plays an indispensable role, since nowadays it is about teaching and developing these skills and competencies in children and young people, the first formal contributions are given in the New Educational Model in the administration of former President Enrique Peña Nieto (2012-2018) in the educational reform of 2013, currently in the administration of President Andrés Manuel López Obrador (2018-2024) a new educational reform is introduced calling it New Mexican School (NEM), in which more curricular and transversal aspects are embodied in teaching, not only in basic education but also at the higher level, proof of this is generated the program called Construyete-T in a formal and institutional way in 2014 in collaboration with the National Program for Productive Diversification (PNDP), the United Nations Organization (UNESCO) and the United Nations Children's Fund (UNICEF). Finally, then we could summarize that socioemotional skills are "the tools through which people can understand and regulate emotions; set and achieve positive goals; feel and show empathy towards others; establish and maintain positive relationships; and decision-making, perseverance, empathy and assertiveness (SEP, 2017, p. 665).

It should be clarified that then the socioemotional competencies will be more oriented to the knowledge, skills and attitudes necessary to express and regulate our emotions and manage introspectively or when coexisting with other people, undoubtedly put into practice when we live with our environment, therefore when speaking of socioemotional competence "presupposes the implementation of socioemotional skills that make up emotional intelligence in a specific context situation, in everyday life"(Fernandez and Arjona, 2020, p. 20).

So far in relation to the above, a brief overview has been made that allows us to understand both historical and conceptual aspects on the subject of emotional intelligence, as well as socioemotional skills and competencies, as we can see, if the adolescent has these skills it is clear that he/she will be less likely to engage in risky behaviors that expose him/her in his/her development and/or in the worst case scenario may even, It is therefore imperative that institutions provide and reinforce aspects that enhance tools such as self-concept, self-awareness, self-control or emotional regulation, self-motivation and self-direction, empathy, social skills Fernandez and Arjona, (2020); on the other hand we have social awareness, collaboration, decision making, self-demand, emotional language Tovar (2020), listening and conflict resolution Jiménez and Rivera (2019).

Risk behaviors

As is known adolescence is a stage of life in which both physical and psychological changes will bring in the subject a series of situations that label it is a situation of vulnerability, since the infant will stop having magical thinking to face reality, according to the World Health Organization (WHO), defines it as:

"the period of growth that occurs after childhood and before adulthood, between the ages of 10 and 19 years. Regardless of the difficulty in establishing an exact age range, the adaptive, functional and decisive value of this stage is important" (n.d.).

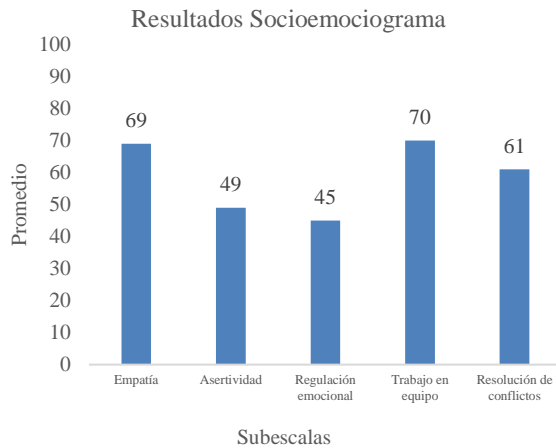
On the other hand, when going through this stage, the child will lack a proper identity, in this respect, he/she could be easy prey to get involved with people who are not properly noble, as well as to fall into some risk behavior that could be an addiction, eating disorder, drug use, problems of reprobation, being a victim of bullying or violence; in this regard, the WHO (s.f.) points out that a risk factor is the lack of a proper identity, and that the child may be a risk factor in the development of a risky behavior.) points out that a risk factor is "any trait, characteristic or exposure of an individual to increase his or her probability of suffering a disease or injury", on the other hand some authors (Argaez, Echeverría, Elvia and Carrillo; 2018) attribute that risk behaviors can be understood as activities or actions either active or passive that compromise in the well-being of adolescents and will lead to negative consequences for health and development. Therefore, it is of utmost importance to keep these aspects in mind to generate greater awareness about the importance of caring for and contributing to socioemotional skills and competencies and avoid as much as possible that this population falls into any of these risk behaviors that could truncate or affect significantly in their lives and affect not only them but also their environment.

Methodology

The type of approach is quantitative, with a descriptive-cross-sectional scope. The universe is composed of students from a private high school, the sample consisted of a group of first grade students consisting of 19 students, from the 2022-2023 school year, the inclusion criteria were for convenience, the instrument applied was the socioemociogram (Martin n.d.) (Likert type composed of 36-40 items (this will depend on whether it is aimed at primary or secondary) through the Habilmind platform, the areas it measures are: empathy, assertiveness, conflict resolution, group interpersonal regulation, teamwork and group cohesion. The instrument is applied in a single moment, regularly at the beginning of the school year.

Results

In this section we show the results of the application of the socioemociogram of the first grade students, see graph 1.



Graphic 1 Results of the socioemociogram

In what was found with the group, as we can see in the subscale of teamwork in which the score stands out from the rest of the subscales, this tells us about the ability of the group members to take advantage of the skills that the members have to achieve common objectives or goals. What corresponds to the empathy subscale is a good indicator that the students are capable of putting themselves in the other's place, and thus manage to understand situations or complicated moments in the life of each one of them.

The subscale of conflict resolution on average in the group identifies that there is a willingness to resolve conflicts or situations that may arise within the school context, however, they have the tools to move forward. According to the results, the alarming thing is that both in the subscales of assertiveness and emotional regulation, the data give us an overview of how, in general, the ability to adequately express thoughts, feelings and situations is not present and this can undoubtedly generate that young people are vulnerable to situations that lead them to fall into risky behaviors and on the other hand it is desirable that they acquire the tools to work on the regulation of emotions, how to manage them, what to do to achieve, as far as possible, to be able to overcome these situations.

Discussion

It is essential that the care and attention given to students, especially at the secondary level when they are going through the stage of adolescence, generate awareness and also avoid as far as possible that they fall into risky behavior in principle, however, it is necessary to prevent other types of situations such as the appearance of anxiety and depression considered as mental and/or affective disorders, in this regard Ruvalcaba, Gallegos, Flores and Fulquez, 2013 in their study on socioemotional competencies as a protective factor against the symptoms of anxiety and depression in adolescents point out "... the importance of developing programs that, based on training in socioemotional competencies, contribute to prevent the early onset of affective disorders"(p. 1).

On the other hand, when talking about social or socioemotional skills, we find that Monasterio (2019) in his research called social skills and risk behaviors in adolescents in a private educational institution in metropolitan Lima shows "a statistically significant and indirect relationship between social skills and risk behaviors, i.e. the higher the social skills, the lower the presence of risk behaviors manifested by adolescents" (p. 24).

Following the above, we bet on the fact that adolescents should not only be educated in the aspect of knowledge, but also be provided with all the tools related to the management of their emotions, but also how to manage them, how to capitalize on them and above all, in daily life in the real world, that they are able to face situations in which their parents and educators will not be there to support them, the school context is undoubtedly a place where all these learned aspects should be put into practice, which will prepare them for adult life.

The learning of emotional skills and competencies is not only a commitment and duty of the institutions alone, but the family must also be considered, since no matter how much effort the school makes to provide students with these tools, the impact it may have on adolescents will be the least if the family is not involved, therefore parents should have emotional intelligence, emotional skills and competencies that we have already developed in this regard above, let us not forget that children learn by example, rather than words, so it is convenient that at all times the primary caregivers in addition to attending to all the needs generated by a child, such as food, health, protection, formal education among others, mental health care, socioemotional health should be a priority to address in this regard Marquez and Gaeta (2017) coin the following:

"If we start from the idea that the family and school environments are the most influential in the development of the individual and in his educational process, it is necessary the coordinated collaboration of these actors in the formation of pre-adolescents; since the lack of joint work between families and the educational sector can cause our society to generate frustrated, violent and irresponsible human beings; victims of addictions, insecurity, diseases, and even death" (p. 223).

It is therefore necessary that there be coordination between these actors to raise awareness of the consequences of not teaching socioemotional skills and competencies.

Conclusions

In general terms, we could say that adolescents in the first grade of secondary education have adequate socioemotional competencies on average; however, they could improve, hence the intention to identify the socioemotional sub-areas in which students are low. Among the areas of opportunity for this population, we consider that it is convenient to strengthen aspects related to assertiveness and emotion regulation. It is important to recognize the commitment that this institution has with the care and attention in the emotional part of the students, so it is convenient to follow up especially in the intervention part of these aspects in order to prevent risk behaviors in these adolescents on a larger scale.

On the other hand, the lines of research and intervention are established in the short and medium term in favor of the young people studied, in order to follow up and present it at another time; in addition to replicate this type of study in the public sector, not only in basic education, but also could be oriented to middle and higher education; this with the purpose of contributing from a perspective of socioemotional education and psychology.

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What does interbehaviorism have to contribute in the educational field?**¿Qué tiene que aportar el interconductismo en el ámbito educativo?**

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DOI: 10.35429/JPDL.2023.24.9.23.28

Received January 25, 2023; Accepted June 30, 2023

Abstract

The purpose of this paper is to discuss some of the applications of the interbehavioral model to the system of educational psychology. Some of its foundations are exposed, its application as a logic of theoretical construction, culminating with some characteristics of its technological application, in continuity with the theory of behavior, in the science of psychology. The technological model of didactic discourse is rescued, and its current and potential contributions in the educational field are valued. It is concluded that there is significant potential for the development of interbehavioral thinking in the field of psychology, but researchers need more interest in it.

Resumen

El presente escrito tiene por objetivo discutir sobre algunas de las aplicaciones del modelo interconductual al sistema de la psicología educativa. Se exponen algunos de sus fundamentos, su aplicación como lógica de la construcción teórica, culminando con algunas características de su aplicación tecnológica, en continuidad con la teoría de la conducta, en la ciencia de la psicología. Se rescata el modelo tecnológico de discurso didáctico, y se valoran su aportes actuales y potenciales en el ámbito educativo. Se concluye que hay un potencial importante para el desarrollo del pensamiento interconductual en el campo de la psicología, pero hace falta mayor interés de los investigadores en él.

Interbehaviorism, Technology, Applications**Interconductismo, Tecnología, Aplicaciones**

Citation: DELGADO-SÁNCHEZ, Ulises, MARTÍNEZ-FLORES, Fernanda Gabriela and FLORES-DUBLAN, Zuli Aideht. What does interbehaviorism have to contribute in the educational field?. *Journal of Philosophy and Daily Life*. 2023. 9-24:23-28.

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Introduccion

The recent publication of Hayes and Fryling (2023) has revitalised the discussion about the applicability of interconductual psychology as a guiding principle for the professional practice of psychology in the 21st century.

The present paper aims to point out some of the strengths and weaknesses of the adoption of interconductual principles in so-called applied psychology. First, the central tenets of interconductivism in science will be briefly outlined, secondly, the connections between basic psychology and applied technology will be made explicit. Finally, an illustration will be given in the specific field of educational psychology.

Based on the postulates of interconductism (Kantor, 1958), all events occurring in nature can be conceptualised as continuous interactions between objects and events. From the complexity of the factors involved in each kind of interaction, the different qualitative levels of organisation of the natural order are identified, and from this, each individual science is defined and delimited. Once the sciences are constituted, the explanation of the events that each one deals with resides exclusively in factors present in the analytical level that corresponds to it, never outside it: the causes of chemical events are not in the phenomena studied by physics, nor are the causes of psychological events in biological events (or some kind of organic tissue). If this postulate were not respected, all tentative explanations would sooner or later reach subatomic physics.

Each science can interact with other sciences without losing its identity and the logic of its explanations, as in the case of multidisciplines. For example, psychobiology is a multidiscipline, in which two sciences interact to solve a problem posed by psychology, with the methods of biology (Ribes, 2018).

There are other more complex interactions between sciences, which are referred to as interdisciplinary and transdisciplinary. The first case concerns the merging several basic sciences with the aim of creating a new object of study, usually of a technological nature (e.g. medicine). In the second case, disciplinary boundaries are transcended and dissolved in order to achieve a highly generalised and/or cross-disciplinary understanding of a wide range of natural phenomena, regardless of the level of organisation of reality at which they are located (e.g., logic and mathematics).

Another type of interaction insistently pointed out by Kantor (1971) is that between the sciences, and the cultural institutions from which they have emerged as specialised practice. This interaction is minimal in the case of established sciences (for example, quantum physics has no correspondence with common sense), but in the case of disciplines in consolidation, the presence of cultural institutions is especially invasive and disruptive. This happens because cultural institutions (e.g. religions) impose their terms and criteria, hindering contact between events, and the postulation of analytical concepts for scientific construction. Although more difficult to recognise, technological developments in other sciences (e.g. computer technologies, and their vision of the human-computer), also come to hinder the progress of some disciplines towards their consolidation as sciences. Unfortunately, psychology has been a victim of the imposition of cultural institutions for more than two thousand years.

Sometimes a criterion applied to assess the degree of consolidation of a science lies in its possibilities of application, and derivation of specialised technology. Even though history shows that the relationship science→technology is not linear, cases in which the dependence of technology on the development of basic science is identified (for example, the photoelectric effect and the automatic closing of elevator doors) are taken as an indicator of consolidation. In most cases what can be verified is an intense communication between basic science and associated technologies.

In the case of psychology, in its long process towards consolidation as a science, it has evidenced a relative independence between the basic science and the technology used in the areas of professional practice.. This has been exacerbated.

The psychology of the present century, with the replacement of basic research with "neuroscientific" research and the incorporation of "ethnographic" technologies in their areas of professional practice, with the blessing of the universities.

Psychology

Hayes and Fryling (2023) divide their work into two parts: (1) the foundations of interbehavioural psychology and (2) theoretical applications. The first part, in direct line with Kantor's (1958) thinking, presents recent reflections on meta-science and the science of psychology that trace a watershed between interbehavioural psychology and the rest of the disciplines that coalesce as institutionally recognised psychology.

The science of psychology postulates that the psychological behaviour of any human organism, or of other animal species, is progressively constructed as a continuum of interactions whose critical component is the reciprocal and simultaneous coordination of the functions of the organism's actions, the functions of stimulating events in the environment, and the historical factors and situations that influence the probability that each interaction will take on unique quantitative and qualitative values (Kantor & Smith, 1975). In this context, differentially orienting to a sound stimulus, looking at and manipulating an object, maintaining body balance and walking, listening, speaking, reading, writing, and talking to oneself are segments of the individual's functional interaction continuum, which are isolated for the purposes of scientific analysis.

Each segment of current functional interaction maintains historical continuity with all previous interactions of the individual. Thus, if the current interaction has a long history of direct and indirect interactions, the individual's action in the face of current stimulus events and situational factors will be considerably more specialised, flexible and adjustable than any other possible response.

A significant proportion of human psychological interaction is organised through the use of conventions and norms for coexistence, exchange, collective order. That is to say, as the individual moves through life through the different institutions that make up society and the institutions that make up society and culture, he/she also moves through different language domains, acquiring a linguistic competence with a breadth and diversity proportional to the variety of institutions with which he/she relates historically and on a daily basis.

The most notable linguistic interactions are observing, listening, speaking, reading, and writing. The first three are learned mainly within child-rearing practices, which in turn are the basis for the learning of reading and writing skills within school settings.

It is particularly relevant to note that, from this approach, the development of the functionality of human behaviour occurs to a large extent in the educational institutions. For this reason, systematic analysis and technological developments in psychology are particularly relevant for the design of teaching situations that guarantee learning. Consequently, multidisciplinary collaboration is the way forward in this case.

On theoretical applications

Hayes and Fryling (2023), congruent with Kantorian thought, conceive as a scenario of theoretical application, the conceptual reflection on the logic of the construction of psychological theory about interactions with non-apparent events, linguistic interactions, memory, the self, feelings, human development, family values, and morality. This can be understood from the fact that the Kantorian approaches are not a psychological theory in themselves, but constitute the guidelines for the construction of a psychological theory considering the substantive phenomena that psychology has to analyse.

The technological concepts that can be derived from conceptual and empirical work within these areas of theoretical application have continuity and congruence with the same foundations, and therefore open up important possibilities for communication between the basic and applied areas, fluid and without the need for translation, since they employ the same conceptual logic.

It should be clarified that the direct use of theoretical concepts in the applied fields is not possible, since these concepts are synthetic, i.e. they are abstractions that capture the regular or general nature of the events studied, and consequently their use with respect to singular or unique events would be meaningless. Technological concepts must comply with a new synthesis between the synthetic concepts of basic science, and the terms from which the problems under study in the applied field are referred to.

Educational psychology

From this logic, educational psychology, as a technological derivation of psychology, has the commitment to extend the empirical principles of the science of psychology to particular school situations. Likewise, it must make use of the technologies that converge in educational practice, and generate its own models and instruments.

In the educational context, pedagogy is in charge of the design of group teaching conditions, while psychology must guarantee the achievement of individual learning. To this end, psychology must synthesise the empirical principles on the development of intelligent behaviour, personal styles and motivation, analysing how they participate in the learning of competences for coexistence, exchange and collective order (Ribes, 1990; Ribes and López, 1985). Complementarily, it must design a conceptual platform that allows dialogue with the other participating disciplines, avoiding the overlapping of terms, and merging with ordinary language.

In the educational field, several commitments and assumptions are accepted as necessary for the educational act to take place, some of these are: (1) conceiving teaching as an interactive process, (2) evaluating learning with reference to objective criteria and standards, (3) minimising the repetition of thematic content in order to promote learning, and not only memorisation. Although they seem to establish a firm ground, each of these points opens up a very wide and bogging down range of interpretations, epistemological, theoretical, methodological, etc.

Agreeing that the act of education is an interactive process says absolutely nothing, because the term interaction has multiple meanings, which vary, pointing to multiple aspects of teaching or learning.

Learning. The same applies to the concept of learning, the meaning of which becomes so diffuse that it ranges from watching an event to participating in "gamifying" tasks in an unclear way. This naturally hampers the possibilities of having precise and reliable indicators of the learning achieved and the most effective tools for its objective evaluation.

The interest in reducing rote interactions and strengthening learning interactions within the classroom is no different from the previous points. This objective is what sustains the interactive (folkloric) vision of what happens in the classroom. This interactivity is often reduced to verbal communication between students and teachers. Although it is true that a large part of educational practice (and the foundations of pedagogy emphasise this) gives communication the place of a fundamental pillar of education, in practice it is not restricted to this. The concept of didactic discourse (Ribes 1990) can help to understand this confusion.

In congruence with the interconductual foundations (Kantor, 1958, 1971) and the concepts of behavioural theory (Ribes, 2010; Ribes & López, 1985), Ribes (1990) has proposed that educational practice can be modelled as didactic discourse. Interactions that can be identified as didactic discourse must meet several requirements: (1) everything that happens in the classroom is interaction, at some level of complexity.

That is, in the classroom there are necessarily physical, chemical-ecological, psychological, and social interactions; (2) didactic discourse is continuous with all these interactions, and is co-present with individual non-linguistic, social non-linguistic, communicative, and conceptual interactions; (3) didactic discourse always requires a minimum of communicative competence, but it is not reduced to this, so that the analysis of communicative interaction in the classroom is banal; (4) in didactic discourse, as in communicative segments, there are at least two individuals who play reciprocal, complementary and symmetrical interactive roles with respect to an event on which the didactic interaction is configured; (5) whoever plays the role of teacher must master what he or she teaches, in order to be able to lead the students to a certain achievement, regardless of the routes by which this can be achieved; (6)

The learner must be sensitive to the consequences of his or her learning actions, so that a motivational system can be established that leads him or her to pursue higher outcomes, including exploring strategies that enable him or her to self-teach new competences.

The didactic discourse constitutes a technological model, which encourages the systematic scientific analysis of the events that take place in the educational act, and thus dialogue with other disciplines based on their own concepts, not on notions, based on data, and not on speculations.

Strengths

The didactic discourse as a model of the educational act allows the episodic analysis of the activities within the classroom, so that the analytical segmentation of each and every one of the problems present in these areas can be located with respect to the relationships with other contemporary, simultaneous or successive events, locating the functional relationships that underlie them. Functional analysis avoids the practice of assuming that the problems in this domain are located in one person, either the student or the teacher.

The activity that corresponds to the psychology professional, according to this model, is to observe, analyse, model the interactions that currently occur, model the interactions that must be changed or established; and from this, to instruct teachers, students, and parents in the use of instruments and other technical resources that allow them to modify their behaviour tangibly. By doing so, users perceive that they are in control of the reported problems, making it more likely that they will adhere to the indications, thus avoiding unnecessary dependence on the professional.

The emphasis on psychological interactions, whether from actions or behavioural dispositions, offers alternatives, rarely explored in this field, so strongly dominated by the substantialisation of processes, the reification of psychological capacities (in mind, brain, personality or intelligence).

Weaknesses

The didactic discourse model, even if it was developed in the late 1980s, has few developers who, in a coordinated way, influence the psychological community. This sociological disadvantage is very great when considering the large number of professionals adhering to traditional conceptions of the educational act.

Threats

The greatest threat, beyond the lack of professionals trained in this model of analysing the act of education, is the policies that impact and shape education in much of the world. At one level, basic education policy is highly changeable and incorporates terms and concepts, relevant to the metaphorical interpretation of some social dynamics, as guiding axes. The terms "resilience", "well-being", "competence", "knowledge", etc., are not derived from scientific theory, are merely political jargon, and are therefore inadequate to guide meaningful empirical research.

At the higher education level, universities have progressively eliminated basic psychological research laboratories, replacing empirical and directly verifiable knowledge by students with readings from neuroscience, and some exercises demonstrating what is indicated therein.

Kantor (1957) and Ribes (1990, 2010, 2018) have insisted on the disorienting influence of cultural institutions on scientific work and its fields of application. In the past it was the ideological domination of all Western institutions by the Judeo-Christian religion (see Kantor 1963, 1969). Today, international policies have added to these influences, particularly with regard to aspects of population growth, alternative energies, and attention to human diversity.

Conclusions

Interbehaviourism constitutes a scientific metatheory, so its legitimate application is in the design of the theory of science, in particular the design of a scientific, non-transcendentalist psychological theory. One of the advantages of its adoption is that the conceptualisation of interaction in a cross-cutting manner with respect to all sciences establishes the possibility of communication.

The advantages of its adoption is that the conceptualisation of interaction in a cross-cutting manner with respect to all sciences establishes the possibility of communication between the sciences, without epistemological fractures as at present; and with respect to all manifestations of psychological life, it allows its theorisation without incommensurable parceling out, as is noticeable at present.

Interbehavioural theory in psychology is a reality, but it constitutes a minority. Sociologically, interconductologists are not very representative among psychologists. Even so, technological developments congruent with interconductual thinking have proven relevant and effective for a variety of problems in various fields of psychology.

It is important to mention that the contributions to educational psychology from interconductivism are multiple (Irigoyen, Cabrera, Jiménez, Martínez, Acuña, 2013; Martínez, Irigoyen, Cabrera, Varela, Covarrubias, & Jiménez, 2011; Varela, Cabrera & Irigoyen, 2009). The model of the educational act as didactic discourse is an alternative to current theories focused on personal attributes and not on interactions.

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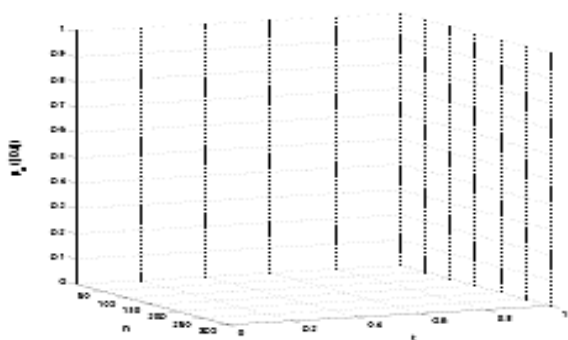
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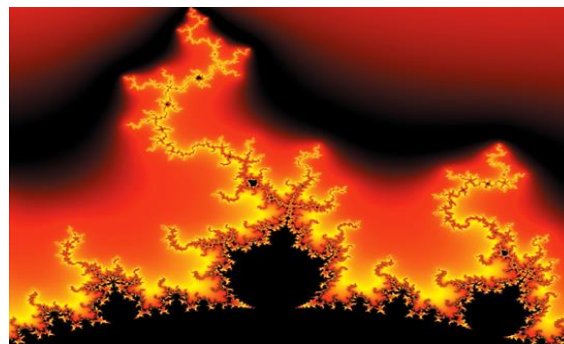


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