

Volume 3, Issue 5 — July — December — 2019

Journal-Economic History

ISSN-On line 2524-2059

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RINOE Journal- Economic History,

Volume 3, Issue 5, July – December 2019, is a journal edited semestral by RINOE. Loa 1179, Cd. Sucre. Chuquisaca, Bolivia, WEB: www.rinoe.org journal@rinoe.org. Editor in Chief: RAMOS-ESCAMILLA, María. ISSN: 2524-2059. Responsible for the latest update of this number RINOE Computer Unit. ESCAMILLA-BOUCHÁN, Imelda, LUNA SOTO, Vladimir Loa 1179, Cd. Sucre. Chuquisaca, Bolivia last updated December 31, 2019.

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RINOE Journal-Economic History

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Support the international scientific community in its written production Science, Technology and Innovation in the Field of Social Sciences, in Subdisciplines of Macroeconomics and monetary economy: Growth and economic fluctuation; Financial markets and institutions; Labor and consumers, demography, education, income and wealth; Government, War, Law, and Regulation; Agriculture, natural resources, natural, natural environment and extractive industries; Manufacturing and construction; Transport, domestic and international trade, energy, technology and other services; Micro-Business History; Regional and urban history.

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Presentation of the content

In the first article we present *Re-thinking reading from institutions, subjects and identity* by JASSO-VELÁZQUEZ, David, VILLAGRÁN-RUEDA, Sonia, RODRÍGUEZ-ORTIZ, Mónica and ALDABA-ANDRÁDE, María Dolores with adscription in the Universidad Autónoma de Zacatecas, in the next article *The school coexistence program as a strategy to develop harmonious relationships in schools* by GARZA-ROSALES, Gerardo de Jesús, ELIZARRARÁS-RAMÍREZ, Élida, GARCÍA-MÁRQUEZ, Luz María and ACOSTA-SALUDADO, Rosa Margarita with adscription in the Centro de Investigación e Innovación para el Desarrollo Educativo, in the next article *Approaching a pedagogical model of prison education* by BOCANEGRA-VERGARA, Netzahualcóyotl with adscription in the Universidad Pedagógica de Durango, in the next article *Culture, creativity and eco-social responsibility. Towards a redefinition of a planetary ethic from eco-social responsibility* by ESQUIVEL-MARÍN, Sigifredo & GUERRERO-HERNÁNDEZ, Juanita with adscription in the Universidad Autónoma de Zacatecas and Instituto Tecnológico de Zacatecas.

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Re-thinking reading from institutions, subjects and identity

Re-pensar la lectura desde las instituciones, los sujetos y la identidad

JASSO-VELÁZQUEZ, David†*, VILLAGRÁN-RUEDA, Sonia, RODRÍGUEZ-ORTIZ, Mónica and ALDABA-ANDRÁDE, María Dolores

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DOI: 10.35429/JEH.2019.5.3.1.13Received July 28, 2019; Accepted December 19, 2019

Abstract

La pregunta es frecuente; ¿Para qué es leer? Las respuestas más obvias podrían ser: leer es inútil, cuando se disfruta de la lectura, leer es un acto libre, ganar bien y ser aceptado socialmente, no es necesario leer libros, dar libros es regalar obligaciones. Algunas de estas respuestas nos invitan y nos animan a leer, otras desvinculan completamente la lectura de la vida cotidiana. Es por eso que debemos pensar en qué idea de leer el Sistema Educativo Mexicano está ofreciendo a los estudiantes. A los estudiantes (de cualquier nivel educativo) se les promete que acercarse a los libros los hará grandes e importantes en el futuro; Parece que el sujeto no encuentra una recompensa. La única razón por la que los temas pueden estar interesados en un libro es la dimensión mágica de su contenido; Todo lo demás comienza por ser un discurso del deber y un acto aborrecible.

Reading, Subjects, Identity

Resumen

The question is frequent; What is reading for? The most obvious answers could be: reading is useless, when reading is enjoyed, reading is a free act, to earn well and be socially accepted, it is not necessary to read books, giving books is giving away obligations. Some of these answers invite us and encourage us to read, others completely unlink the reading of everyday life. That is why we should think about what idea of reading the Mexican Education System is offering students. Students (of any educational level) are promised that approaching books will make them great and important in the future; It seems that the subject does not find a reward. The only reason why subjects can be interested in a book is the magical dimension of its content; Everything else begins by being a speech of duty and an abhorred act.

Lectura, Sujetos, Identidad

Citation: JASSO-VELÁZQUEZ, David, VILLAGRÁN-RUEDA, Sonia, RODRÍGUEZ-ORTIZ, Mónica and ALDABA-ANDRÁDE, María Dolores. Re-thinking reading from institutions, subjects and identity. RINOE Journal-Economic History. 2019. 3-5: 1-13.

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Introduction

The question is frequent; What is reading for? The most obvious answers could be: reading is useless, when reading is enjoyed, reading is a free act, to earn well and be socially accepted, it is not necessary to read books, giving books is giving away obligations. Some of these answers invite us and encourage us to read, others completely unlink the reading of everyday life. That is why we should think about what idea of reading the Mexican Education System is offering students.

Students (of any educational level) are promised that approaching books will make them great and important in the future; It seems that the subject does not find a reward. The only reason why subjects can be interested in a book is the magical dimension of its content; Everything else begins by being a speech of duty and an abhorred act.

The following questions as points of reflection are answered throughout the document: Why do governments and their public policies emphasize the training of readers? And why do most of the occasions and official voices fail in their persistent attempt to make crusades in favor of reading? What role do institutions play in shaping reading subjects?

This chapter aims to provide the reader with tools to rethink reading from theoretical constructs: subject, identity and institution. Therefore, manifest elucidation is centered on a theoretical reflection on the conformation of the reading act.

In this way, it is necessary to conceive the reading practices and reason them from the people, from the social, cultural and political lineage of which one is subject. Explain and understand reading as a practice allows you to position yourself and become critical and purposeful agents. If the teachers of the different educational levels are not convinced of this process of reflection, it is possible that they continue to develop instrumental reading practices, of the school and for the school only. It should be noted that the instrumental, in this context, is understood as the implementation of mechanical reading or by obligation, and not as a practice embodied in subjectivity.

There is no attempt to demonize instrumental reading, because at some point it has been read only by obligation and by satisfying work or school needs, the idea that the individual consolidates a reading habit according to reading experiences is justified.

Tools to rethink reading: subjects and institutions

Without theoretical tools it is impossible to think with analytical rigor, which is why it is crucial when making a critical and creative rereading of everything that implies the constitution of the reader when using the notions of subject and institution. In this sense, the subjectivation game is referred to as a strategy of reconceptualization of the subject beyond a self-absorbed subjectivity, but also, beyond, of a solipsist individuality. The terms, subject, subjectivity and institution, become relevant, are part of the theory that attempts to explain the specific situation of reading practices in the school and extracurricular context. It should be noted that they have been difficult concepts to analyze and even more to define them. Each of the above concepts, receives different meanings depending on the situation, context or interest of those who use them to explain this or that social phenomenon.

In the same sense, the study approach of "reading practices" guides the application and interpretation of the concepts of subject, subjectivity and institution. This section begins by explaining and interpreting the concept of institution to understand how reading practices are developed precisely in institutions, and in particular from the loop that is constituted between institution (instituted power) and social subjectivity (instituting power).

Institutions are part of everyday life. As social subjects we specify them day by day, we are subject to them; likewise our subjectivity makes them distinguish and interpret and live differently. Most educational research, take as a starting point, to achieve their purposes, the analysis of various institutions, and consider as a nodal point that makes them possible from their links, interrelations, habits, hobbies, customs, what does or stops doing: the subject. Subjectivity configures a mapping of human intentions and searches.

On the other hand authors like; Lapassade (1977) and René Laurou (1970) present an analysis of the institutions, from which one can understand the complexity, which goes beyond an infrastructure or building, and the relationships that are generated within them. Institutions are official social groups, companies, schools, unions and the systems of rules that determine the life of these groups. Institutions are a set of fully instituted acts or ideas that men find in front of them and that are imposed to a greater or lesser extent.

Therefore, institutions are considered as organizations, structures, social relationships, etc., reading is immersed in institutions and at the same time is an institution, because it is based on the subject's relationship with practice. There is difficulty in defining institutions because there are materialized (concrete) and not physical (abstract), the former can be defined as visible, as a system; the non-physical ones are the symbolic ones such as language, marriage, divorce, that is, the symbolic ones are those that are not materialized but that determine and consolidate the social role. Institutions are systems of rules, set of acts or ideas fully instituted, the essence of these focuses on the interpersonal relationships that are configured. The definition and analysis of the concept of institution is justified by recognizing that the practice of reading is an activity that is generated within an institution, be it called family, school or groups of friends, it is the institutions that legitimize reading (Merlo, 2007). Laurou (1970) states that all institutions have elements in common, or universal, however, these common elements may be different when the same groups that make up society change the social function; It is here when the peculiarities arise. Universals are defined as units that bear close resemblance. This is a first feature. The universals do not incarnate directly in the individuals they go through the mediation of singular social forms, of forms of organization more or less adapted to one or several functions. Under this perspective, there is a historical apriori of the universals, that is, for Laurou the universals do not vary, they remain the same regardless of the context. This position could be questioned, because everything that is developed in the social sphere is subject to change. Otherwise, for example, what happens with the law of gravity, is understood in America and in China, that Law is universal.

In society, laws, which Laurou considers universal, tend to change according to the political-social context in which they are situated. In that sense all societies have laws and norms, however, in all they are different. The practice of reading, could be considered as a universal, since in all institutions they are consolidated to a greater or lesser extent, from this perspective it is interpreted that in all cultures reading practices are established, however, in all of them differently this phenomenon, influenced by the cultural-social environment. Also, I could not say that there is only one type of universal reader; If the reading is as a form of interpretation mediated by the subjectivity of the subject, there will be many types of readers. In that sense, institutions are just empty forms whose universality is insignificant because each society fills them in different ways.

In this sense, Laurou (1970) manifests his idea about universals and asserts that knowing and understanding these is relevant to understand institutional social dynamics; affirms that some of the universals that all institutions keep are: norms and values, social and symbolic forms; acts, actions or social relationships in different contexts and roles, always seek to educate the subject, are regulated, establish hierarchy, internalize role models, integrate their users into the total system, one of the first functions is to produce profit (profit is justified by the need to satisfy wishes, demand and consumer preferences).

However, if a critical attitude is adopted, in the face of these arguments, it is concluded that universals are not static, are malleable, changing according to the type of society. In that sense, if reading practices are considered as universals of educational institutions, an uncritical stance would be evident, since as Paolo Virno (2004) affirms, there are no absolute universals. Although reading is carried out in all educational institutions, it does not always read the same, the focus of reading practices may change according to the subjectivity and ideology of the reading social subject. In any case, reading has never existed as a universal and immutable entity, but rather it has to be read as a socio-historical and political practice located in a defined context.

Thus, in all institutions, there are ways to bring or close subjects to reading, however, in all of them the process is constituted differently. Although the ways of legitimizing reading practices are different, the results are almost always the same; rigid and limited reading practices are generated, a purely academicist idea of reading is encouraged (Merlo, 2007). Laws and regulations, for example, exist in all institutions, however, a family or educational institution in Hong Kong has different rules from those of a Mexican family or educational institution, and these vary according to the social, political, cultural context and even the economic one, despite this the end is not dissimilar, it is about regulating the subject, of taking it along a certain path.

Based on the foregoing, and taking up the vision of Lourau (1970), it is concluded that all institutions seek from a "must be" to be internalized in the individual, or person as subject and actors. However, at birth there are internalized institutions that could well be called inheritance, an example of this is language, incest and parental relationships. These institutions allow in turn the integration of other more complex ones in the existing hierarchy, and the one that fails to consolidate the inheritance institutions can be considered a social mismatch, since it will not be regulated, will not follow the established rules and will break with the established relations and accepted by the social structure. Reading cannot be considered an inheritance institution, because if there are more than two or three "illiterate" members in the family, they are not considered misfits. And the fact is that reading is totally embedded in the organization and social conditions. The initiative of the reading, the representations of the book and of the reading act in the frame of the networks of socialization. For its part, Lapassade (1977) makes an analysis of pedagogical institutions, and classifies them into internal and external. The first refers to the structural and regulated dimension of the exchanges (time of entry, exit), to the set of institutional techniques that can be used in the class: teamwork, council, etc. Pedagogical institutions external to the pedagogical structures outside the classroom, the social group of the class that are part, the academy, the programs, the regulations have been called. In pedagogical institutions, whether internal or external - as Lapassade classifies them - there is something specific related to reading, you have to think about how and in what way readers are forged.

A reading subject is not exactly the one who reads a lot, but a reading subject may be the one who reads little, but is able to re-signify his life, his experience and his imagination. That is, the system or institutions - seen from what the theorists explain - form a type of reading subject that can read a lot or a little; but they can also form a subject that, as we said, can load 6 to 8 books a day, but is not therefore a reader; the difference is that you can have the books, but read them from an instrumental perspective, by mere school obligation.

Therefore, it is considered that the knowledge of the external institutional system implies, therefore, that of the bureaucratic organization of education. Lapassade (1977) called a pedagogical bureaucracy to a social structure in which: the fundamental decisions are taken within a hierarchical system, at the central level the bureaucracy exercises power, rules that define statutes, functions, obligations, sanctions are produced. The difference between bureaucracy and teaching activity is that the teacher forms and transforms objects, in this case to children and, bureaucratic activity does not transform anything; Control the transformation. External and internal institutions, as Lapassade (1977) names them, are an important point of analysis to study how reading is considered and what is done to encourage or institutionalize reading practices in students.

In this sense, the official documents and public policies governing the forms and modes related to the development of reading practices are considered as external institutions; for example, the Basic Education Study Plans and Programs (SEP, 2009), official PISA documents (PISA 2006 Scientific competences for the world of tomorrow: Scientific competences for the world of tomorrow, 2008) and OECD (2011), programs Education responsible for promoting reading, as is the case of the "National Reading Program" (SEP, 2001), previously known as "Reading Corners", or even public policies such as "Towards a Country of Readers" (2004) . There is a palpable disconnection between external institutions (curriculum and educational policies) and internal institutions (teaching practices). The curriculum and educational policies that attempt to regulate the training of students do not regulate the training of teachers.

And this situation is a problem, because teachers without knowing the epistemological foundations of the reading proposals offered by the bureaucracy, apply them based on what he manages to interpret and his criteria, which is why the National Reading Program - Applied in elementary schools, it has failed to fully meet its objectives. To train students as reading subjects, you would first have to train reading teachers.

That is why, in order to organize pedagogical institutions, whether internal or external, it is necessary to make an institutional analysis that goes far beyond the mere aspiration to produce a new relationship with knowledge, an awareness of non-knowledge that determines our action, it would be necessary to recreate the institutional space as a cartography that at the same time is a product and (re) producer of creative games or subjectivation reagents.

In this way, the analysis of the institutions as a study of them from the plots of meanings that are generated in the subjects to carry out a certain social practice, is necessary to understand in its complexity the phenomenon of the practice of reading. Regarding the institutions, Ida Butelman (1994), affirms that the concept of institution is not uniform or univocal, but that it is polysemic and therefore has multiple meanings that depend on the contents that societies of all cultures add to it. Despite its different meanings, Ida Butelman, continues to adopt some universals to define the term of institution:

- a) General rules or regulations system.
- b) Social structure or organization.
- c) Place of production and production relations.

That is why education is therefore defined as an institution in a body of indications, regulations and general norms, emerged throughout the history of society from the spontaneous repetition of actions. Butelman (1994) asserts that educational institutions are always in search of their completion, because they are in a permanent state of non-completion and this is what produces the universal permanence of education as an institution.

This idea of Butelman, seen from a critical perspective, is somewhat trivial, since all institutions are incomplete and are constantly searching for completion. Likewise, institutions are always manifesting contradictions. An example of this is the educational institutions, where it is necessary to ensure that the “child appropriates content” that will later serve to solve challenges that may arise in their daily lives, however, when the child is not able to regulate and learn contents, the intervention of psychotherapists, psychopedagogues, etc., is proposed, solve the problem that the school could not.

In the case of reading, it is clear that the State creates programs that should promote reading practices in the subject, and it is perhaps the exclusive task of the educational institution to promote this type of practice. The above shows that the school constantly steals the objectives and responsibilities of educational institutions. To avoid such responsibility, the educational institution commonly tends to prosecute the child who contradicts the norm and that shows the inefficiency of the organization and with it the teachers themselves. That is, the school is incapable of promoting the type of reading that the system itself imposes on it, there is no completeness in its entirety, that is why programs and policies that promote reading promotion campaigns are used.

Institutions are also defined as a social structure, as a concrete organization. Individuals are different in each institution, but so will the modalities of their relationships.

In the same sense, one more sense of institution is to consider it as a place of production and relations of production. In this case, production must be mediated by cultural capital. Institutional analysis has a multidisciplinary history that is rooted in both theories and philosophy. Some of its objectives are:

- a) The search on the causes that hold together the individuals that constitute groups.
- b) Develop psychological and sociological projects in the area of education in order to improve the ability to learn.

- c) Question rigidly instituted bureaucratic norms and the transformation of existing structures through methodological and ideological changes.

In itself "the institutional analysis is manifested as a practice based on a theory and an ideology, which allows to go in search of the institutional structural depth in an organization in a situation of conflict or crisis" (Butelman, 1994). In this way, the function of the institutional analyst seeks a change in the practice of the institution to which he belongs, which should lead him to voluntarily renounce his own knowledge, so that he can go through and capture the institutional object.

On the other hand, the institutional analysis seen only from the educational level, is an important point for the investigation of "reading practices", however, it provides a limited idea, because reading is not reduced to the school environment. In the investigation there is explanation and search for causes; hence, proposals are proposed where alternatives to promoting reading practices in children and teachers are suggested; To this end, it is important to discuss the bureaucratic norms established that drive reading promotion programs. And deepen the structure of the "reading practices" that occur in the school institution and in the family institution.

Thus, it must be recognized that the emergence of institutions implies a series of primary or secondary needs. In the former it refers to the basic needs for example of food, clothing, health and housing; the second ones refer to the symbolic: education, religion, etc. In these institutions the subjects inevitably play or play roles, functions, actions or roles characterized by the way in which the individual is constituted from his idiosyncrasy.

Consequently, the institutions are constantly seeking to generate a collective conscience based on the internalization of their own norms, rules, laws or premises. They have to create an ideological homogenization (make everyone think the same), that the form of organization of the institution is rooted to their mental structures and thus regulate the form of socialization. Where subjects are able to do the same.

Educational and family institutions impose a way of reading, an ideology of reading, that is, they assign ways and interests for which the subject must read. Which has been restricted to reading to learn certain school content, to read for study before an exam, etc.

So, it is inherent in institutions to reproduce forms of control or repression by the authorities; such control is lowered to other subjects by immediate subordinates to the highest authority, however, each institution does so with particular characteristics. In some, the form of control or domination is done in a fairly rigid and authoritative manner; in others it is carried out in a lighter and more subtle way and in others the dogmatic representation may be imperceptible to the subordinate subjects of the authorities.

Certainly, conceptualizing the term institution is confusing and ambiguous, as the analytical category takes multiple meanings. Defining it as "synonymous with social regularity referring to norms and laws that represent social values and guide the behavior of individuals and groups, setting their limits" (Fernández, 1995, p. 13), seems to be prudent, since it outline in a sentence what has been sold arguing. In that sense, the influence and impact that institutions can have on groups and subjects, will not be homogeneous, that is, it may vary according to the type of institution, according to the individual and the context external to the institution. The institution, under this vision, will be an organization in which its tasks will be regulated by a set of systems; Likewise, the groups that make up the institution will create a unique version of the models and general norms. Reading, seen from the institution, is a practice that introjects content and ritual ways of understanding the social imaginary and the symbolization of the act of reading at a given time in a specific community. So if you want to reflect on the pressures and conditions exerted by the institution or institutions in the configuration of reading practices, the following questions will have to be considered: what is the social regularity that the reading act is propitiated in the institution (family or school)? What are the limits of reading imposed on institutions? Although concrete answers to these questions are not supported, this is not an obstacle for the reader to think about and answer them for himself.

However, a study conducted by CONACULTA (2006) on reading in Mexico indicates that the main reasons why people read are the following: a quarter of the population (24.6%), read for being informed; following school grounds with 20.5%. The natural taste for reading is referred to by 9.2%; for fun, 6.8%; Responses that refer to a dimension of individual improvement (personal growth 8.0%, professional improvement 7.3%, to be cultured 3.1%) together reach 18.4%.

Consequently, it is then confirmed that children and young people are reading mostly for accessing a type of information. Secondly, it is read for purely school reasons, both reasons are related, because it is read to know and then this knowledge is used in the school environment.

Therefore, the problem lies in the fact that the majority of children and young people are reading solely for school reasons, which restricts reading, which from school, becomes an instrumental reading, this idea of reading means that he reads by obligation and for fulfilling school tasks, which in the great majority do not transcend the social field because they are decontextualized from the immediate reality of the student, in that sense, the students carry out “stuttering” reading practices. becomes a means and not the end, reading thus serves the subjects only in the here and now.

Without a doubt, reading is thus a habit imprinted in the school institution, when conceiving it from habits it is restricted by minimizing it:

The writer Walter Foss tells a curious anecdote: one day a young calf, with an uncertain step, moves away from the farm until it reaches the nearby hill. The farmer, who has followed him with his eyes, goes after her after a while and following the same path ... A hundred years later, the locals still travel that route along the path that the old and clueless veal will trace.

Such becomes the weight of habits and the inertia of traditions! (Rodríguez, 1989).

It is true that everyone has habits: eating certain things on certain days, smoking, visiting or not visiting friends, attending such shows, etc. Subjects and institutions live on habits. The very concept of institution implies stability, because when a human group is more institutionalized, behaviors become more predictable and controllable. Reading as a habit is repetition, inertia, the known, the easy, implies security; Reading from practice is the change, the new, the risk maybe, the effort. Then reading as a habit will not transcend practice, therefore, reading as a habit from school is a reading that does not spread to the social context of the subject.

Another aspect is that, reading has also been seen in school as a means of production, and who produces as a reader is a person with a broad reading comprehension, however, this production refers to economic production, in that sense, giving the maximum in the shortest time, or rather reading the maximum in the shortest time, becomes the school flag. Reading should be seen as a production and reproduction of culture, and not limited to school, from the cultural can be rescued other types of productions.

Therefore, it is difficult to become a reader if there is no one to promote reading. Felipe Garrido¹ and maybe many teachers have already checked. It is said that who reads by obligation both inside and outside the school is not a reader and, who reads outside the school and also inside it, and also does it for pleasure, is a person who likes to read, is a reader.

However, Cornelius Castoriadis (Castoriadis & Pedrol, 2006) explains that institutions are validated in two ways: superficially with cohesion and sanctions -idea referring to the instituted character- and less superficially with accession, support, consensus, legitimacy and the belief-idea that refers to the instituting character-, however, gives the institution itself the possibility of making sense of the instituting.

¹ (Guadalajara, 1942) He is an editor, storyteller, translator and teacher (UNAM). For thirty years he has worked in the training of readers. He has directed the SeP's Reading Corners program. He is the author of *How to Read Better Out Loud* (Mexican Foundation for Reading Promotion).

For this author the institution is made up of the norms, values, language, instruments, procedures and methods to deal with things and also has to do with the individual self, in the type and form, both particular and general that occurs in each society; It is remarkable how Castoriadis gives special importance to the context where the institution is gestated, since for him society will always be of a historical-political nature, in such a way it can be established that also the practices, in this case of reading, will be so.

It should be added that, the institution from the perspective of this thinker, largely coincides with what Paolo Virno (2004) manages, both assert that the institution will always have a dynamic character, since if the basis of society is the institutions and society itself has a dynamism according to the time in which it is located, it will have the characteristic of having a changing structure, in order to have the ability to adapt to the context consistent with the culture of historical-political-cultural time to which it belongs. In that sense, reading becomes a practice embodied in certain gestures, spaces and habits.

There are no specific ways of reading. All those who establish a relationship with the text, who can read it, do not do it in the same way. And in every age the reading perspective changes, the difference between the learned and the clumsiest readers is great. Contrasts, finally, between rules and reading conventions that, in each community of readers, define legitimate uses of the book, ways of reading, instruments and interpretation procedures. And in contrast to the hopes and interests so heterogeneous that the various groups of readers put into practice reading. According to Chartier (1998), on these determinations, which govern the practices depend on the ways in which texts can be read, and read differently by readers who do not share the same intellectual techniques, the same cultural habits, lifestyles, same values, and therefore do not maintain a similar relationship with the written, hence they do not give the same meaning or the same value to a seemingly identical gesture: read a text.

On the other hand, the concept of institution provided by Castoriadis (2006), shows that the subject is co-producer of these and transcends the fragmentary vision of Lidia Fernandez (1995).

The perspective on Lidia Fernández's institution is essentialist, fixed and deterministic, and unable to realize that the institution is creative, as handled by Virno and Castoriadis. Thus, reading is based on the collective social imaginary of Castoriadis as handled by Chartier (1998), when he states that there are no specific modes of reading and therefore, reading is a practice that is not ahistorical, but has a history that has been delimiting it.

When defining the institution as a social regularity and support of social life, it is also very important to identify in the dynamics of the institutions the world of the symbolic, since it is in the symbolic where the meanings are constructed to the material world (inseparable characteristic to the concept of institution). In this way it is possible to analyze the reason for certain behaviors of individuals under certain conditions impregnated with the symbolic.

When an institution (group, society) causes experiences of fear and pain to the individual, such as rejection, banishment, punishment; or, experiences of approach or fear of reading, the individual will evoke experiences or primary meanings. Therefore, institutions are still understood as meanings that seek to direct the behavior of individuals towards the acceptance of certain models of authority, of certain concrete models of reading.

Within the institutions there are organized cores of behavior. In institutions, the individual must set aside the desire, since it dislodges it, projects it; He must act under the morality that is being imposed on him in order to reach a balance. Institutions, then, function as a space for the concretion of what is instituted, accepted, established. The reading practice is thus established as a mere academic requirement to pass a certain course, this is instituted both in the family institution and in the school institution. Although the institutions are spaces of submission and acceptance of rules and norms, the deviant factors enrich the instituting part since they propose different aspects to the instituted. Therefore, the deviation is always positive because it expresses common problems. Hence, a reading community always has processes and practices of anomaly and transgression.

According to Lidia Fernández (1995), deviants are also known as disruptors, who create discomforts and conflicts in the institution and also come loaded with positive elements and create some prosperity. Although certain molds of reading practices are imposed and instituted on the subjects by the different institutions they are going through, there will always be an institution that breaks with these imposed reading practices, in this sense the meanings of reading adopted in the family or society, they will gain weight in other spaces, and may manifest themselves in an instituting behavior.

In this sense, the same author also mentions two very interesting concepts with what can be understood in a better way the organization of the educational institution: "Valencia and resonance" (Fernández, 1995). Both concepts are related to the role played by a subject within a group, valence refers to the impact it has within an institution, in this case the educational one, a subject in relation to the other members, also corresponds to the causes that they make certain types of people popular (way of dressing, speaking, etc.). The resonance has to do with the influence that is exerted towards certain people of the institution to which it belongs, therefore, to resonate means to impregnate our groupmates of our cultural patterns and reading practices.

It is for the above that within the establishments, seen as institutions, adhesion or liaison links are generated, resulting in a collective conscience being generated. However, this idea of collective consciousness is not synonymous with ideology, since institutions do not fully determine ideologies, it is determined by context, social, etc. In this tenor, ideology is a social recreation where institutions participate. Within the institutions, the subjects are in relations of production and significance, so it will also be in relations of power. That is why, the subjects are always in search of power, it is an attitude of the same human nature, that power is usually sought through institutions. However, to that search for power, according to Fernández (1995), negative consequences are attributed to it, as they cause discomforts, conflicts and crises that can lead to a setback; for example, in the family institution divorce is generated almost always caused by a crisis, this situation is triggered because one of the parties wants to take control of the relationship, seeks dominance, power.

Likewise, reading and writing are forms of domination - although they are also a source of creation, resistance and empowerment. Throughout the book *History of reading in Mexico* (1999) it is mentioned that since time immemorial, reading has represented forms of power and social control. In the evangelization of New Spain, the sword and the cross were the symbols of the conquest at the times when New Spain was born, next to the sword came the pen of the scribes, royal officials and jurists; and very close to the cross was the book, or the books of revelation. Reading was instituted as a form of power and domination, and only for a few, for the children of caciques and children gathered in the convents that later became prosecutors and teachers, consolidated their prestige by being considered as superior to the rest of the population. The Indian was subjected by learned people, thanks to the practice of reading, power and control were thus exercised.

On the other hand, Michel Foucault (2005) goes further in analyzing power. He maintains that power is developed in relationships, therefore, relationships are power relations. By taking a series of oppositions that have developed in recent years: the opposition of man's power over women, that of parents over children, of psychiatry about mental illness, of medicine about illness. All of them, according to Foucault, share something in common: they are transversal struggles; that is, they are not limited to one country; The aim of these struggles are the effects of power itself. These forms of power emerge in everyday life, categorize the individual, mark him in his own individuality, unite him to his own identity, a law of truth that he has to recognize and at the same time others must recognize in him. The reading practices that come from the subject in their diverse contexts are the result of the power relations that are generated in the family institution and educational institution. The subject is defined, based on Foucault's arguments, as: subject to another by control and dependence; and subject as constrained to his own identity, his consciousness and his own self-knowledge. Both meanings suggest a form of power that subdues and constitutes the subject.

For Foucault, reading has played a key role in shaping subjectivation games in the West, basically reading has been a hermeneutic of thinking about the world, the body and the relationship with itself.

The ontology of the present is an appropriation of our interpretations at the service of the event that embodies the constitution of a here and now as vectors of intelligibility of the subject itself.

The relationship that the subject establishes with the reading could be defined depending on the contextual plane in which it is located. For example, the subject carries out the reading practices in the school from a control and a dependency, which leads him to reproduce an instrumental reading, that is, to read halfway, to simulate the reading and to limit himself to read textbooks; The reading is usually located only at this level. On the other hand, at the family level, reading practices are carried out based on subjectivation, that is, it is read from the cultural capital that the subject has received from the social structure of which he is co-producer. That is why it is said that he could read or not read, from submission to his own identity, to conscience and self-knowledge.

Following the analysis of the concept of institution, Lucia Garay (cited by, Butelman, 1998) argues that in the institutions there are discomforts, conflicts and crises. It should be noted that you should not think about the discomforts, crises and conflicts as synonyms, since each one has particularities that make them different. Lucia Garay differentiates each element from the following premise: discomfort occurs on an individual level, the conflict is mediated by two or more people and the result of this summary is the crisis; transformation, evolution and change process. It could be affirmed that to define institutions more broadly, it is necessary to take into account the malaise, conflicts and crises as three phenomena constituting the institutional dynamics that refer, in their origin and meaning, to the relational game of three basic and constitutive instances.

In that sense, Lucia Garay defines the institution as culture, where borders are determined, more or less precise, more or less permeable, between inside and outside, decides on the elements that integrate it, on strangers; receives mandates and demands; demand in turn; generates projects, plans and programs; build an organizational structure, install procedures and routines; favors or hinders processes of change generates mechanism or modes of conflict regulation (cited by, Butelman, 1998).

Now, with the sedimentation of styles, an institutional culture is produced. A culture of reading is reproduced in the subjects, a culture subject to an ideology built or imposed to some extent by the educational and family institution. Lucia Garay articulates many of the concepts of the authors previously presented to define the institution. The majority agree that the institution is a system of values, ideals and norms. Not all subjects have the same ideology, although collective consciousness is part of it, each one also constitutes it from subjectivity; Therefore, there are some who are destined for their way of thinking to be submissive and others to take the lead, to be instituting people, or focusing it on the practice of reading, reading or not reading. The ideology then determines the social role played by the subject within the institution.

In the same way, it is important to take into account all the concepts contributed by the different theorists about the concept of institution, as this will allow to understand the establishments (educational or non-educational) from the analysis of the systems of relationships, of the form of organization, of the type of structure, of the forms of domination and control, of the meanings that individuals and subjects are building throughout the trance in the institution. Institutions are a pillar and basis for analyzing reading from practices, as it is in institutions where culture, habitus, ideology is gestated and subjective. The family institution, school, society, are the ones that set the tone for social agents to do or stop doing certain things, certain institutionally introjected practices.

Identity, subject and subjectivity

For Foucault (2005), subjectivity is not unique. Each era has a historical mode of subjectivation. Because in each notion of subjectivity the distributions of political power that correspond to the historical moment in which they were built are articulated. Subjectivity is the way in which the subject makes the experience of himself, but that experience is not the same for everyone, it is the experience of the particular world in which one lives. In each historical moment, individuals are building different forms of subjectivity. In this way, reading represents an experience that the subject makes of himself, evokes reading practices from the particular world of which he lives.

In this scenario, subjectivity is a factor that influences the way in which the subject perceives, feels, experiences, means, etc.

Reading practices Each subject will therefore have a different vision and perspective on reading at a given historical moment.

Certainly, if reading were forged as a way of life, the subject would be engaged and immersed in an environment where the newspaper circulates, read aloud, where stories are also read, various magazine articles are commented, etc. Institutions, as Lapassade (1977) understands them, are systems of rules that largely determine the construction of subjects as reading subjects, as subjects that maintain social relations around the practice of reading, subjects that generate perishable reader practices or ephemeral, or managers of practices where reading is a way of understanding the environment and the world. The institution family, school, club, or any other group, play a fundamental role in the formation of subjectivities that lead students to learn from reading as their world and form that idea of the world. Since, reading shapes subjectivities, subjectivity is constructed from the link with the imaginary social meanings and the cultural symbolic order, which makes it possible to give meaning to the real. Sense that embodies and constitutes the subjects (Ramírez, 2005a). From the reading practices two subjective visions can be configured with respect to the world: that of illiterate people, who limit themselves to defining it based on their own experiences and; that of the literate people who define it from many perspectives, based on a subjectivity forged in reading and that also continues to be formed to approach reading as an element to understand and understand the world. Thus reading as an idea of the world in the subject leads him to conceive it, precisely, as his world, as a way of life that also allows him to adopt a vision in front of the social, political, cultural and natural world.

For his part, Raymundo Mier (2003), argues that the notion of subjectivity runs an equivocal fate: it was offered at the same time as reason and as twilight, as the ultimate reference of knowledge and as mist. It is complex then to fully define the term. Contemporary trends put into play a multiplicity of reflections and concepts that involve in a diverse way, even antagonistic, the notion of subjectivity.

In sum, there is no univocal definition of this term, there are different visions about it. It is necessary to conceive subjectivity as the set of perceptions, images, sensations, attitudes, aspirations, memories, and feelings that drive and guide the actions of individuals in the permanent interaction with reality and, specifically with reading. For the reading subject, this whole set would be the meanings that lead him to read and what the interaction with the reading means in relation to the reality he lives.

In relation to identity, this is an inherent element of subjectivity, Raymundo Mier (2003) mentions that there are various ways of defining identity, on the one hand it can be seen as one of the essential features of being; and on the other, relying on other philosophical positions, it is affirmed that it is precisely the possibility of variation and modification (that is, the absence of identity) that characterizes the true being. They are two contradictory positions, however, they are part of a social historical process that adds, removes or contradicts what is stipulated in certain concepts. Just as the identity of the subjects changes, so does the meaning given to define it.

The issue of identity becomes relevant, since it is from this analytical category that questions such as: Who am I? And who am I in front of the other? (Who am I as a reader? And who am I facing the other as a reader?). Without a doubt, argues Mier (2003), we are because of our history, our practices (in this context, we are readers based on our reading practices), and the collective meaning that they acquire, these evidences are reflected in the forms of to do, to speak, to think about conceiving the world of organizing their lives in spaces and times

Therefore, addressing subjectivity allows us to identify representations, fantasies, desire, the unconscious that leads the subject to read; with the objective of analyzing and interpreting the subjective elements that are present in the practice of reading, also recognizing the meaning and meaning that subjects give to reading.

However, it is necessary to recognize that subjectivity is “built from the link with the imaginary social meanings and the cultural symbolic order, which makes it possible to give meaning to the real” (Ramírez, 2005b).

In everyday life, the term subject is used as well as that of person or individual, however, each one has its thesis, density and specificity, and it is of utmost importance for investigations of educational or other dye, distinguish them according to meaning that each one possesses.

In this sense, Beatriz Ramírez (2005b) argues that the term individual refers to an organism formed as a unit resulting from the total sum of cells, tissues, devices and systems that, organized in pre-established functions, constitute a living being whose characteristics They endow it with a singularity. Person is every human being, by the fact of being it, considered as a moral being, endowed with rights, cannot be treated as a thing; the person is the way in which the subject presents himself to others, it is the mask with which he acts.

The subject on the other hand is more complex, for structuralism is the creature generated by the action of the specific structure on a certain substrate or support. It is the effect of the previous structure and founding of its existence. Without the structures of which it is support, he would not exist as a subject. Ramírez (2005b) comments that the conception of the subject of which Lacan speaks, is different from that held by Foucault, Lévi-Strauss or Althusser because the theoretical and problematic categories referred to by each of them are different. However, all in essence share the idea of subjecting to a structure.

It is necessary to recognize that the bet of the human sciences is that of objectivity. It is about them to imitate the model of the natural sciences, and for that reason the man is contemplated from the pretension to reduce it to object of knowledge.

However, what will characterize the philosophical inquiry is the attempt to keep it in its character as a subject, remembering again and again that the reductionist simplification of it that characterizes the scientific approach does not exhaust all the dimensions that constitute us, and therefore, they should not presume that their results say what man really is, since his object of study has never been and cannot be man as such, but man as such or that aspect, that is, a falsification (necessary to adapt to the scientific method).

Not paying enough attention to this aspect has often caused them to fall into the excesses of pretending to fully explain man, magnifying the importance of some or that particular aspect: believing that man can be fully explained by reducing him to his socioeconomic conditions, or his drives natural, or its genetic code, its cultural environment, etc.

In sum, these paragraphs try to explain the reading based on the practices of the subject, and not the process itself. The process explains from a scientific point of view, this idea of seeing the process from a quantitative and objective point of view is discarded in the institutional analysis, since, for the theorists of these themes, the processes do not always meet scientific or objective conditions. Dilucidate reading from the practice dimension, forces us to see humans, not as an individual or as a person, but rather as subjects, in this way the dimensions are not exhausted and the parcel is not read as a biological mental process. On the contrary, a fan opens that allows the analysis of the subject's reading practices based on a social, cultural, political and economic explanation.

In effect, the subjects are constituted by the structures and at the same time become support. Likewise, the subjectivity of a subject is constituted from the others with whom he identifies and whom he takes as models or as objects of love, internalizes them, and makes them part of his instances. It should be noted that this other is not exactly a person, but a place organized in the form of a network. Thus the identity of the subject depends on the recognition of the other, another that is also subject. The network of symbolic relationships is the other, the other seen as reading practice (Ramírez, 2005b).

In this regard, it is necessary to analyze how the subjective subject reading (subjectivation is shaped and ordered from the relationship with others) and how the objective; that is, how the individual is constituted and recognized as a reading subject; and how it shows or reveals itself to reality. It will be necessary then, to resume the modes of subjectivation, or as Foucault would call them: "dividing practices" (cited by, Marulanda, 2007). Which claim that the subject is divided both inside and divided from the others. This process the objective.

Examples are the crazy and the sane; the sick and the healthy; the criminals and the good guys; The reader and the non-reader. Foucault also studies the ways in which human beings transform themselves into subjects. For example: how men have learned to recognize themselves as subjects of sexuality. The relevance of retaking it is due to the importance of retaking how men have learned to recognize themselves as reading subjects. The subject, subjectivity and institution, are elements that allow us to understand the phenomenon of reading practice from a cultural perspective.

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The school coexistence program as a strategy to develop harmonious relationships in schools

El programa de convivencia escolar como estrategia para desarrollar relaciones armónicas en los centros escolares

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DOI: 10.35429/JEH.2019.5.3.14.20 Received July 25, 2019; Accepted December 22, 2019

Abstract

According to the OCDE (2012) Mexico is the country with the mayor index of school violence throughout Latin America, because of this, the Government through the Ministry of Public Education, has undertaken actions inclined to identify and eradicate these practices in the classrooms of the country, educational programs that regulate this condition have been established. The objective of this research is to analyze the influence of the knowledge of these programs in the educational practice of the teacher in situations of bullying in basic education. The program that was used was Statistics with the matrix correlation statistic; It was applied to a population of 135 teachers in the metropolitan area of the lagoon (ZML) with a representative sample of 100 teachers from a primary school school zone, Gómez Palacio Durango, the sample selected for the research work is probabilistic, and Simple random sampling was analyzed. The analysis of the data produced by the research shows that there is insufficient knowledge of the programs that contribute to the problems that affect school life within the institutions of primary education.

School harassment regulations, Healthy and peaceful coexistence, Basic education

Resumen

Según la OCDE (2012) México es el país con mayor índice de violencia escolar en toda América Latina, porque esto, el Gobierno a través del Ministerio de Educación Pública, ha emprendido acciones inclinadas a identificar y erradicar estas prácticas en las aulas del país, se han establecido programas educativos que regulan esta condición. El objetivo de esta investigación es analizar la influencia del conocimiento de estos programas en la práctica educativa del profesor en situaciones de acoso en la educación básica. El programa que se utilizó fue Estadísticas con la estadística de correlación de matriz; Se aplicó a una población de 135 profesores en el área metropolitana de la laguna (ZML) con una muestra representativa de 100 maestros de una zona de la escuela primaria, Gómez Palacio Durango, la muestra seleccionada para el trabajo de investigación es probabilística, y Simple se analizó el muestreo aleatorio. El análisis de los datos producidos por la investigación muestra que no hay suficiente conocimiento de los programas que contribuyen a los problemas que afectan la vida escolar dentro de las instituciones de educación primaria.

Normatividad de acoso escolar, Convivencia sana y pacífica, Educación básica

Citation: GARZA-ROSALES, Gerardo de Jesús, ELIZARRARÁS-RAMÍREZ, Élida, GARCÍA-MÁRQUEZ, Luz María and ACOSTA-SALUDADO, Rosa Margarita. The school coexistence program as a strategy to develop harmonious relationships in schools. A superior experience. Journal-Economic History. 2019. 3-5: 14-20.

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Introduction

There is a general concern about the issue of school coexistence and the different problems in this regard, such as bullying, so alternatives have been implemented to prevent it, or where appropriate, reduce it, as well as various strategies to foster peaceful relationships within Basic education schools.

For education to reach the maximum achievement of these criteria, the Ministry of Public Education, through the Undersecretariat of Basic Education and within the framework of educational reform, promotes the Basic Improvement System, which includes the attention of four priorities: Normality Minimum of school operation, Ensure the bases for relevant and lasting learning, Stop and reverse school dropout and Healthy and peaceful coexistence (SEP, 2014).

The objective of this work is to analyze from the teacher's perspective the causes for which this phenomenon continues to occur, for this reason it will be developed under a phenomenological approach. It is intended with the analysis of the causes that cause bullying according to teachers, to establish relevant elements to avoid continuing to present this phenomenon in schools.

The value of this study lies in the search for those factors that hinder healthy and peaceful coexistence in schools, since with the detection of these it can be given a methodological utility, presenting applicable recommendations in schools so that they are free of violence.

Justification

There are many factors that have been changing the behavior of people within society in Mexico in recent years, for example the political situation with its reforms to the constitution, have caused the economic level of middle class families to fall significantly and lower-class families stay that way or worse living in some cases in precarious conditions, this situation forces parents to seek to increase their income to survive and this causes them to spend all day working both father and mother, and their children spend most of their time alone, and this generates family tension, arguments, poor tolerance and is reflected in the behavior of the students.

In 2012, based on the Reforms that were made to the Constitution of Mexico, it was determined that the Government formed the National Development Plan 2013-2018 where five national goals are specified: prosperous Mexico, Mexico with global responsibility, inclusive Mexico, Mexico in peace and Mexico with quality education (Official Journal of the Federation, 2013).

The national goal of Mexico with quality education is the responsibility of the Ministry of Public Education, to achieve it the Sectorial Education Program (PSE) was designed with the purpose of raising the quality of education with equity (Official Journal of the Federation, 2013).

During this process, some articles had to be modified to obtain this goal, as in the third article that talks about the education of our country where four criteria of how education should be in our country are described: Democratic, National, Contribute to an improvement of the human coexistence and of Quality (Official newspaper of the federation, 2017).

For education to reach the maximum achievement of these criteria, the Ministry of Public Education, through the Undersecretariat of Basic Education and within the framework of the Educational Reform, promotes the Basic Improvement System, which includes the attention of four priorities: Normality Minimum of school operation, Ensure the bases for relevant and lasting learning, Stop and reverse school dropout and Healthy and peaceful coexistence (SEP, 2014).

Based on the search for quality in education, an aspect that has not improved in years is observed, according to the OECD (2012) Mexico occupies the first place in school violence, thanks to the reforms in the articles in recent years have Implemented national and state regulations to regulate this condition in schools, programs have also been designed to prevent bullying, but there is no significant progress on this issue. This research is carried out with the objective of finding in the application of the current state bullying rules of Coahuila and Durango and the national program for school coexistence, the characteristics that influence the development of the Healthy and Peaceful Coexistence of students in the primary.

The educational practice for this research is carried out in the Lagunera Region, which is why the geographical and population conditions that allowed obtaining a reliable sample in the state of Coahuila and Durango to which the Laguna Region belongs belong.

Problem

In the 1970s, Olweus was the first to use the term "bullying" with the bullying approach in his research; He began the first investigation in the world with systematic intimidation where his results were published in Sweden in 1973 and in the USA in the year 1978 in the book entitled *Aggression in schools: Bullyies and aggressive children*. In 1981 he proposed the publication of a law against bullying so that students could avoid verbal and physical aggressions, humiliations repeatedly, but it was until 1990 that legislation against bullying was established by the parliamentary groups of Sweden and Norway (Castillo, 2011).

There are statistical data about the time in which this situation of bullying began to be observed in the schools of Mexico, in 2008, the National Institute of Pediatrics said that bullying between students in schools is constantly increasing, the silence of Students who are victims and students who are witnesses, has been causing that there is no real data on the number of students victims of harassment and therefore there is misinformation about the magnitude of this problematic situation (SEP, 2013).

According to the Organization for Economic Cooperation and Development in the TALIS report (OECD, 2009) in which the teaching-learning circumstances of 23 countries including Mexico are studied, a statement is made of one of the greatest requests of teachers, have more and better training and education for their professional development and for the management of the behavior of students in class.

Objectives

General objective.

Determine the influence of the application of the National School Coexistence Program as a strategy to develop harmonious relationships in the primary schools of Gómez Palacio Durango.

Theoretical framework

School Coexistence

For Ianni (1998), school coexistence is one of the most important issues in education, he considers that learning is "the process by which a subject acquires or develops a new consciousness and knowledge, which provide new meanings" and coexistence It enriches this process.

According to Gomes Da Costa (2005), in his pedagogy of presence, he considers it important to rescue the positive behavior of students in difficulties that they may present, avoiding classifying them into categories based only on their deficiencies, that is, taking advantage of living spaces between students, parents and teachers so that they are a source of initiative, freedom and commitment to themselves.

The bullying that has recently occurred within the schools of Mexico, has caused the Mexican federal government to consider this situation as a public policy goal that must be addressed as a priority.

It is sought that from the educational institutions there is an alliance between supervisors, principals and teachers, with mothers, fathers, grandparents or guardians, to care for, protect and educate students of different educational levels who are the most important figures in education.

At this time, educational institutions are recognized as the space where organized, coordinated environments are managed, which are responsible for training students socially through healthy coexistence and prevention against violence. A society with a democratic, peaceful, respectful and inclusive school life is considered to provide learning opportunities for all students.

Coexistence must have the intention of forming in individuals the values, attitudes and skills that are required to integrate into a society such as: respectful, supportive and democratic treatment among its members. In order to develop an environment of healthy and peaceful coexistence in schools, it is necessary to capture the management, planning, coordination and evaluation of the actions in this area in an adequate and relevant way.

Gagné (1970) considers that the interrelation between person and environment, generates in individuals changes of behavioral, behavioral and even disposition or attitude towards a part or all of reality; This is due to the maturing changes in the experience of experiences and their repetition.

On the other hand Levinas in his theory of the pedagogy of the other mentions that it is the responsibility towards the other that makes the humanity of the human being possible; what it is about is the other, his needs and his life, and by placing him in the first place we are obliged to respond ethically to him. (Mínguez et al., 2016). In recent years, the events related to the harassment that students in Mexico live in elementary schools have increased daily, thereby impacting school dynamics on the entire teaching-learning process, so it is important to recognize and analyze the causes and establish lines of action to overcome these difficulties.

As one of the main priorities of the government is to promote lines of action that help establish a social coexistence of respect and appreciation of plurality, through the Secretariat of Public Education, in the Undersecretariat of Basic Education, established as an action for intervention in the training and prevention field in schools, the National School Coexistence Program (SEP, 2014), with the intention of promoting a school environment and culture that facilitates the learning and development of all students in basic education, through establishment of respectful and collaborative interpersonal relationships, in response to the need for healthy coexistence in schools, as well as for the improvement of educational quality.

National School Coexistence Program

The National School Coexistence Program (2014) aims to provide financial support and educational materials to schools through the Local Educational Authorities (AEL). These materials propose a series of activities that address work issues based on strengthening of the values for the development of emotional and social skills of the students, they also favor the participation and support of the family and the community, in favor of living together.

Its purpose is to contribute to the strengthening of an inclusive, democratic and peaceful coexistence and of the rights and values of students, through dialogue and the search for agreements in order to maintain better relations of coexistence inside and outside the school.

For Jares (2004) there is a real need to learn to live in a respectful and supportive way among all people, this must be taught at home and reinforced at school.

Importance of strengthening harmonic relationships in schools

A task that belongs to all of us is to build a respectful and peaceful society, in which coexistence prevails between the different people and groups that compose it. All agents involved in education, we are directly or indirectly responsible for the transformation of school climates, because coexistence and peaceful environments are built and, therefore, we all have an essential role in these actions.

This task involves a slow process and a change of individual and collective mentality, and, in this change, education acquires absolute relevance in the development of values, attitudes and skills that sustain peaceful coexistence models (Geuz, s.d.).

The national education system and the different state educational structures, are working on the design and implementation of plans, projects and programs aimed at developing harmonic environments, they establish different strategies that must be implemented within schools and classrooms in Basic and compulsory education. All with the firm idea of preventing violence and promoting conflict resolution by peaceful means; However, the task has not been simple, it implies co-responsibility. Ortega in 1997, (as cited in Geuz, sd), "... in the educational center, coexistence is understood as the framework of interpersonal relationships that occur between all members of the educational community, and in which processes are configured of communication, feelings, values, attitudes, roles, status and power ". This network of relationships is affected by different problems or conflicts: indiscipline, interpersonal conflicts, abuse between classmates, disruption in the classroom, absenteeism, vandalism, etc.

All this depends on various factors that affect the quality of living in each school. Among others, the main ones are: interpersonal relationships, conflict resolution, regulations or the system of order and discipline, the participation of different sectors of the educational community, the teaching-learning methodology and the classroom management.

The response of schools to problematic situations and their transformative role must be based on a global model of school life. This implies, in the first place, the direct involvement of all and all: teachers, management teams, students, families, non-teaching staff and other environmental agents; secondly, a global model involves selecting and implementing a series of programs or strategies that address at least the acquisition or development of skills and competencies at the classroom level, the collaborative resolution of conflicts, regulations and channels of participation in the center.

Research methodology

We considered 100 primary school teachers belonging to a school zone of Gómez Palacio Durango, corresponding to the metropolitan area of the lagoon (ZML) that teach grades 1 through 6; 100 teachers The sample selected for the research work is probabilistic, and simple random sampling was used.

According to the population sample, the level of studies of the teachers subject to research is varied where it is observed that there are studies of Basic Normal, Bachelor and Master; They also have different years of service, from new incomes that have not yet reached the year, to teachers with more than 30 years, that is, they are young adults and middle adults (Papalia, 1992). Regarding human resources, the authorization of the supervisor and executives of the educational zone was provided to carry out the investigation.

In the present investigation the Statistica statistician was used, in which a correlational link was made, since it was necessary to know the influence between the application of the programs for school coexistence, for their attention in the school centers. This research corresponds to the field of non-experimental, and can be classified as descriptive transectional.

The instrument is divided into five nominal variables (Hernández et al; 2008), the first indicates the gender of the interviewee, the second indicates the level of study considering Basic Normal, Bachelor, Master's or Doctorate, the third indicates the years of service of the teacher from new entry to 31 onwards, the fourth variable on the degree it imparts and finally the context in which the primary is whether urban, urban marginal or rural.

Results

With the information obtained, an analysis of the research phenomenon is shown, about the influence of the school coexistence program on the development of healthy and peaceful coexistence in students of basic education. According to descriptive statistics, the first task is to describe the data, values or scores obtained for each variable; Matrix correlations were used to compare significant variables with all others.

When measuring the degree of covariation between different linearly related variables, it indicates whether one variable is directly or indirectly proportional to another; thus, it gives us a reference of which variables show greater relation and which are very dispersed (weak variables with little relation). The Statistica program was used with a significance level of 0.00000000001. The statistician was used considering the main variables of each category, where the following correlations were found:

Variable	I identify the national school coexistence program (nscp)
I identify the educational priority healthy and peaceful coexistence	0.630301
I analyze the elements of healthy and peaceful coexistence	0.670470
I identify the actors healthy and peaceful coexistence	0.637072
I identify dimensions of healthy and peaceful coexistence	0.623604
I am clear about PNCE	0.910971
It is understood where PNCE emerged	0.713969
PNCE objective is understood	0.845357
I identify PNCE features	0.837007
I identify where PNCE is applied	0.789544
I have clear PNCE guidelines	0.702585
I identify characteristics of a favorable teaching-learning environment	0.730482

Table 1 General knowledge of the PNCE
Source: self made

Table 1 General knowledge of the PNCE shows that teachers regarding the general knowledge of the National School Coexistence Program, it is clear that there is a program focused on improving relations in the educational field, but they largely ignore the basic information of the program, such as where and why it arises, where it is applied and what the monitoring is. Teachers identify what are the aspects, elements to develop a healthy and peaceful coexistence within the school, they know that it is the commitment of all educational actors.

Variable	It is understood where the national school coexistence program (pnce) came from
I identify the dimensions of school life	0.648013
I identify the processes involved in a peaceful dimension	0.635708
I identify PNCE	0.713969
I have clear PNCE guidelines	0.768482
It includes objectives of the PNCE	0.845880
I identify PNCE characteristics	0.814544
I identify where PNCE is applied	0.735558
I have clear PNCE guidelines	0.868315
I identify characteristics of a favorable teaching-learning environment	0.615336

Table 2 PNCE Origin
Source: self made

In Table 2 Origin of the PNCE, it is observed that teachers consider that the PNCE arises from the need to establish a peaceful and cordial environment among educational actors, they mention that it is important to know more about the PNCE, since it is necessary to establish a favorable teaching-learning environment with the participation of teachers, students and parents.

Variable	I am clear about the national school coexistence program (pnce)
I identify the educational priority healthy and peaceful coexistence	0.674402
I understand the purpose of healthy and peaceful coexistence	0.661516
I analyze the elements that develop healthy and peaceful coexistence	0.710387
I identify the actors that participate in the priority of healthy and peaceful coexistence	0.681271
I understand the meaning of school life	0.616297
I identify the dimensions of school life	0.689712

I am clear about the inclusive dimension of school life	0.673669
I identify the actors involved in the inclusive dimension	0.682666
I am clear about the democratic dimension of school life	0.659077
I am clear about the peaceful dimension of school life	0.628035
I identify the processes involved in the peaceful dimension	0.626525
I identify the national program for school coexistence	0.910971
I understand where the PNCE came from	0.768482
I understand the objective of the PNCE	0.926326
I identify the characteristics of the PNCE	0.915200
I identify to what degree the PNCE is focused	0.892806
I am clear about the PNCE guidelines	0.757318
I identify the characteristics of a favorable teaching-learning environment	0.761255
I establish a favorable teaching-learning environment in the classroom	0.661668
I identify the characteristics to develop the cognitive abilities of the students	0.676630
I promote in students the development of their cognitive abilities	0.637145
Propitious with students the development of their socio-emotional skills	0.669998

Table 3 PNCE as an Educational Program
Source: self made

It is shown in the PNCE Table as an Educational Program that teachers know very little about this national proposal, for their part, to be able to develop activities where healthy and peaceful coexistence is promoted, pedagogical activities work in the group in a democratic way, for for example, regarding the decision-making of some activity and / or task, or in the establishment of lines of work; they favor the educational inclusion not only in the groups where the students are with some educational need, but it extends to all the groups, they seek to make a dynamic of collaborative work among the students.

Conclusions

Teachers know in a very general way the National School Coexistence Program, they know that it focuses on improving healthy and peaceful coexistence among their students, to develop a harmonious environment in schools, but they consider that it is not enough to improve relations interpersonal among all educational actors.

They propose low scores in the peaceful dimension of the PNCE, which means that, in order to contribute to the issue of coexistence in institutions, there must be a transformation from the educational structure, assuming the need for teacher training in this regard, and implement actions in this regard.

For Gomes (2003), school coexistence can only be learned if lasting changes in behavior can be established, such as the application or establishment of a regulation that allows an active adaptation to the personal and social environment of each of them. Teachers comply only with the activities that are regulated or implemented in the School Continuous Improvement Program (PEMC), consider that the performance of their practice is adequate for the integral development of their students, this makes it very difficult for them to observe the reality they throw. The results of the different academic and social, cultural, sports evaluations and consequently omit improvement processes.

Finally, it is recommended to include in the PEMC, various pedagogical strategies that promote healthy and peaceful coexistence, the elements that frame the National School Coexistence Program and measure progress on a regular basis on the application of the program.

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Methodological proposal for the design of learning assessment instruments in educational research

Propuesta metodológica para el diseño de instrumentos de evaluación del aprendizaje en investigaciones educativas

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DOI: 10.35429/JEH.2019.5.3.21.30

Received August 11, 2019; Accepted December 25, 2019

Abstract

The objective of this document is to present a useful theoretical-methodological proposal for postgraduate thesis and researchers interested in evaluating the effect of an independent variable on the learning of the students of an institution. As an example, an instrument was designed to assess the learning achieved in the Spanish and mathematics subjects of students in the sixth grade of primary school through a test (EA6B3y4), previously worked in two specific phases: In the first, the model for evaluate the learning in the aforementioned subjects, the model for the design and the piloting of the test. In the second phase, the instrument is analyzed taking as reference the Classical Test Theory (TCT) to assess its attributes and proceed to calibration.

Resumen

El objetivo de este documento es presentar una útil propuesta teórico-metodológica para tesis de postgrado e investigadores interesados en evaluar el efecto de una variable independiente en el aprendizaje de los alumnos de una institución. A modo de ejemplo, se diseñó un instrumento para evaluar el aprendizaje obtenido en las asignaturas de español y matemáticas de los estudiantes de sexto grado de la escuela primaria a través de una prueba (EA6B3y4), previamente trabajada en dos fases específicas: En la primera, el modelo de evaluación el aprendizaje en las asignaturas antes mencionadas, el modelo para el diseño y el pilotaje de la prueba. En la segunda fase, el instrumento se analiza tomando como referencia la Teoría Clásica de Pruebas (TCT) para evaluar sus atributos y proceder a la calibración.

Assesment, Learning, Test

Abismmiento, Aprendizaje, Prueba

Citation: BOCANEGRA-VERGARA, Netzahualcóyotl. Methodological proposal for the design of learning assessment instruments in educational research. Journal-Economic History. 2019. 3-5: 21-30.

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Introduction

It is very common that young educational researchers and postgraduate students in education who go through research processes during the development of their thesis, seek to test the effect of any of the different incident variables on learning phenomena (such as motivation, self-regulation, a specific instructional design, among others), in this crossing they face the problem of implementing exams with acceptable properties for the exercise and validation of their hypotheses. Given this dilemma, it is necessary to establish a model of instrument construction that adapts to the circumstances of the thesis or the new researchers and that in turn offers reliable properties to determine the impact on learning, from a certain experimental treatment.

In addition to the above, different researchers specify the need to establish objective and clear criteria in this regard, since a set of theoretical, methodological and instrumental inaccuracies for the construction of these batteries can be found in the investigative future. In general, according to Barraza (2019, p. 12): Instruments are not used to collect information related to academic performance, failing that, the qualifications, or other indicators deemed appropriate by researchers, obtained institutionally (Álvarez et al. 2015; Bernal et al. 2018; Chiecher) are used centrally, Elisondo, Paoloni & Donolo, 2018; Díaz & Flores, 2018; Estrada, 2018; Gómez et al. 2015; González & Vera, 2018; Goñi, Ros & Fernández-Lasarte, 2018; Horna, 2018; Iniguez-Monroy, Aguilar - Salinas, De Las Fuentes-Lara & Rodriguez-Gonzalez, 2017; Regueiro et al. 2018; Sanz, Fernández-Martínez, Espada & Orgilés, 2018; Serrano et al. 2016; Trelles, Alvarado & Montánchez, 2018); on some occasions the grades or the average are reported directly by the students themselves (Del Rosal, Moreno-Manso & Bermejo, 2018; Marin et al. 2018; Roux & Anzures, 2015).

These types of incidents limit the credibility of the results and the decision-making based on these findings. Therefore, it will be pertinent to establish a consistent and functional model that allows addressing the previously described shortcomings and, in turn, improve the research processes in areas of low impact on education.

The pedagogical test described in this study was generated at the methodological level based on an adaptation of internationally recognized evaluation and psychometric models. The study model was based on the work of Pérez (2010) who designed a low-impact criterial benchmark evaluation instrument at the institutional level at the Autonomous University of Baja California.

In turn, the Nitko model (1994) was taken as a reference for the development of national evaluations of criterial reference and normative reference aligned to the curriculum for the certification and selection of students. On the other hand, the model adapted by Contreras (2009) was taken into account, to develop tests of this same type.

Likewise, the methodology for the construction of tests, both criteria and regulations, proposed by James Popham (1990), of the manual for the development of tests, proposed by Steven Downing and Thomas Haladyna (2006), the recommendations to establish learning objectives in evaluations of Gallardo (2009) and Marzano and Kendall (2007) and finally, the recommendations for this type of evaluation described by the American Educational Research Association [AERA] American Psychological Association [APA] and the National Council on Measurement in Education [NCME] (2014) through the document entitled: Standards for Educational Psychological Testing.

The methodological models mentioned in the previous paragraph, conceive the curriculum as the basis from which it is decided: What contents are essential to evaluate, the procedure necessary to evaluate, the development of the test or instrument that will be used for said evaluation, the application of the test and the analysis of the results.

Table 1. Proposal for the design of the evaluation of the learning of the third and fourth bimester in sixth grade of primary education (EA6B3y4), which is shaped as an adaptation of the Nitko models (1994); Contreras (2009) and Pérez (2011), shows in a general way the procedures used for the design of the test, the reasons for conducting under this model lead to the analysis of the mentioned references.

Phase I	Moments	Activities
Logistics, design, validation and Exam pilot.	1.1 Definition of domain of results that pretend the curriculum	-Constitute the Examination Coordinating Committee (CCE). -Establishment of the quality standards of the evaluation. -Establish the Exam Design Committee (CDE) or the main designer. -Make a first analysis of the curriculum. -Determine the universe of content to evaluate.
	1.2 Analysis of Resume	-Analyze the curriculum. -Develop the referent of contents to evaluate.
	1.3 Development of the plan evaluation	-Develop the specifications of the items -Design the structure of the exam.
	1.4 Production, validation and item piloting	-Select and coordinate the Development Committee of Items (CIS) or failing that the main designer. -Develop items according to specifications. -Evaluate the congruence item-specification-curriculum and possible biases in the items (procedures performed informally) in the table evaluated contents (supplemented) -Structure the first version of the exam. -Ship the exam to consult experts -Analyze recommendations. -Determine content validity. -Pilot the EA6B3y4 Analysis of the technical quality of items
Phase II	Stages	Procedures
Settings items of exam	2.1 Review of Items	.TCT analysis -Analyze item failures. -Adjust the items according to the type of fault.
	2.2 Structuring of the model of exam	-Structure the final version of the exam (if the calibration justifies it) -Apply the test to the selected samples. Analysis

Table 1 Proposal for the design of the evaluation of the learning of the third and fourth bimester in sixth grade of primary education (EA6B3y4)

As you can see, in this table two phases are revealed for the development of the test: On the one hand, the logistics, design, validation and piloting of the exam; and on the other the settings of exam items. Subsequently, the aspects of each of the phases will be addressed.

Methodology

The present investigation corresponds to the quantitative approach, and is of an instrumental type, in accordance with the categories set forth by Montero and León (2005) since all studies aimed at the development of tests and devices, including both the design (or adaptation) as the study of their psychometric properties.

The collection-accumulation of evidence of validity of an academic performance test consists of going through a process that, through different statistical procedures supported in the Classical Theory of the tests and carried out to a database built from the application of the instrument in question, determines the psychometric properties of its measurement process and the scores obtained in its application. In the present study, reliability and evidence of validity, based on the content and internal structure, which are considered as psychometric properties of the designed instrument are revealed. The sample consisted of 81 students of sixth grade of primary education in the City of Durango, Mexico, was constituted under non-random procedures for accessibility to informants.

Logistics, design, validation and test piloting

The evaluation of the learning of the third and fourth bimester in sixth grade of primary education (EA6B3Y4) is presented as a theoretical-methodological proposal aligned to the curriculum since the 2011 Curriculum for Basic Education in Mexico, can be recognized from a reference trial criterial characterized as low impact (Nitko, 1994; Popham, 1990 & Ravela, 2006).

Bearing in mind that as a new thesis or researcher, the tools and relationships to build an academic test validation committee are not available on different occasions, the recommendation of Barraza (2010) is proposed in this proposal, which proposes to rely on the known academics in what he calls the critical friend.

When the individual educational agent cannot contact other agents, and participate in a network, it is necessary to locate a partner or friend who accepts to serve as a friend critical. The main function of the critical friend is to serve as an interlocutor to discuss, analyze and reflect, jointly, on the actions that are developed for the elaboration of the Project or Proposal.

Who can be a critical friend?

When referring to the critical friend I don't know Are you thinking of a specialist or expert, do not think of an educational agent with teacher or doctor degree, you simply think of a classmate and / or friend who covers.

The following features (Barraza, 2010, p. 32):

- Be willing to listen, or if necessary read, what the educational agent has to well share with him either way.
- Show respect for the logic of action developed by the educational agent.
- Have availability of time to share and support the experience that the educational agent.

The Examination Coordinating Committee (CCE) was constituted by Dr. Juan Manuel Coronado Maqueros, Dr. Omar David Almaraz and a server. (The two primary school teachers and Doctors of Science for Learning), who took care of the process in the definition and development of the proposal. The establishment of the quality standards of the evaluation was retaken based on the technical criteria for the development and use of educational evaluation instruments, 2014-2015 of the INEE (2014). In the phase that has to do with the Exam Design Committee (CDE) it was decided to design the instrument individually, but respecting the technical criteria and the parameters established by the CCE.

Subsequent activities related to the analysis of the curriculum, as well as the delimitation of the benchmark to evaluate and the design and conduct of the exam were worked by the main designer except for the development of specifications of the items which were designed by the CCE.

It can be pointed out that all the expected learning for bimester III and IV of Spanish were approached in accordance with Table 2:

Characteristics of the evaluated contents of Spanish by item. It will be observed that they were taken into account according to the technical characteristics of the reagents, four sections in four columns of the table: Expected learning and content according to the Basic Education Curriculum (2011), Specifications according to the CENEVAL guidelines (2013) and the processing levels according to the New Taxonomy of Marzano and Kendall (2007).

Regarding this last criterion, it can be mentioned that only the first four levels of processing (NdP in the table) were taken into account: Recovery (1), Comprehension (2), Analysis (3) and Use of knowledge (4), corresponding to the cognitive system and located in the first and second domain of knowledge: information and mental procedures, which will not be taken into account specifically for the analysis since the main interest is focused on the relationship of the question to the level of processing which evokes both in the subject of Spanish and mathematics.

Item	Expected learning	Contents	Specification	NoP
1	It establishes the order of the events reported (succession and simultaneity).	Succession and simultaneity, and cause and consequence relationships in historical accounts.	Identify the cause-consequence relationship in historical accounts	3
2	Infers dates and places when the information is not explicit, using the clues that the text offers.	Inference of dates and places from the clues offered by the text itself.	Infer dates and places from a historical text	1
3	It recognizes the function of historical accounts and uses the characteristics of formal language when writing them.	Characteristics and function of historical accounts.	Identify the characteristics of historical accounts when writing them.	2
4	Write a text in paragraphs, with conventional cohesion, spelling and punctuation.	Regular spelling patterns for times past (accentuation in the third person singular in the past simple, endings in co-past, derivations of the verb to have).	Use regular spelling patterns in tenses as copretérito.	4
5	Recognize the structure of a play and the way it differs from stories.	Characteristics of plays (similarities and differences with stories).	Recognize the differences and similarities of plays and stories by reading them.	3

6	Use verbs to introduce indirect discourse in narratives and dimensions.	Verbs to introduce indirect discourse in narratives and dimensions.	Use verbs to introduce indirect discourse in narratives.	4
7	Use question marks and exclamation marks, as well as dimensions to show intonation in dramatization.	Question marks and exclamation marks to emphasize intonation.	Use exclamation marks to emphasize intonation	3
8	Interpret a text properly when reading it aloud.	Narrative voices in plays and stories.	Recognize intonation in a story from narrative voices	2
9	Identify the structure of the opinion letters.	Characteristics and function of formal and opinion letters.	Identify the characteristics of opinion letters through their writing	1
10	Identify the differences between expressing an opinion and referring a fact.	Ways to write an opinion based on arguments.	Recognize the characteristics of the opinions argued through their structure	3
11	Contrast information from texts on the same topic.	Differences and similarities in the treatment of the same subject.	Distinguish differences and similarities in a given topic	4
12	Use logical connectives to link the paragraphs of a text.	Use of logical connectives to link the paragraphs of a text (unlike, on the contrary, also, on the other hand, however, among others).	Use logical connectives to link paragraphs in a text.	3
13	Recognizes various practices for the treatment of discomforts.	Cause and consequence relationships between the origin of an upset and its treatment.	Relate the cause and consequence of some discomfort with its probable treatment.	2
14	Meet and appreciate different cultural and linguistic manifestations of Mexico.	Literary expressions of Mexican traditions.	Recognize literary expressions belonging to the Mexican tradition.	1
15	Understand the meaning of songs from the oral tradition.	Meaning of the texts of the Mexican oral tradition (songs in indigenous language).	Understand the meaning of songs in the indigenous language through their characteristics in writing.	2
16	Identify some differences in the use of literary resources between Spanish and some indigenous language.	Linguistic diversity of the country.	Identify differences in the use of literary resources between Spanish and some indigenous language	3
17	Identify words and expressions that indicate time and space in personal letters.	Words and expressions that denote time and space in personal letters from the date of the letter and the sender's information.	Recognize words that denote time and space in personal letters	2
18	Know the data structure of the postal and / or electronic addresses of the recipient and sender.	Data structure of the conventional and / or electronic addresses of the recipient and sender.	Identify the structure of the data to send a conventional email	1
19	Adapt the language to	Production of written texts	Make writings adapting the	3

	target known recipients.	considering the potential recipient.	language depending on the recipients	
20	Complete data forms effectively to obtain a service.	Characteristics of the forms for opening an e-mail account.	Complete forms for opening an email.	4

Table 2 Characteristics of the evaluated contents of Spanish by item

In the case of mathematics, in addition to addressing all the expected learning, all the topics of reflection of each of the axes were also taken into account according to the Curriculum (2011), taking the example as a reference for its structuring and distribution from the previous table. The expert consultation phase was basically used to establish whether the items of the instrument adequately represent the construct to be measured. (Barraza, 2007). This procedure is defined as an informed opinion of people with experience in the subject, which are recognized by others as qualified experts in the subject, who can give information, evidence, judgments and assessments. The identification of the people who will be part of the expert judgment is a critical part in this process, against which Skjong and Wentworht (2000) propose the following selection criteria: (a) Experience in making judgments and making decisions based on evidence or expertise (degrees, research, publications, position, experience and awards among others), (b) reputation in the community, (c) availability and motivation to participate, and (d) impartiality and inherent qualities such as self-confidence Same and adaptability. In order to carry out this activity, 4 experts in the field of evaluation were requested to take into account under a previously designed scale the relevance of the items in the designed instrument. The names of the experts who were asked to perform the judge in response to confidentiality will not be mentioned, but the following information is explained in this regard.

- INEE Area Chief. Who is an expert in design and validation of evaluation instruments.
- Head of the Evaluation Department of the Ministry of Education in a federal entity in Mexico.
- Collaborator in the design, validation and reagent construction committees of CENEVAL.

The opinion and argument of the experts served to accumulate evidence of apparent validity in some cases and content validity. Contreras (2000), emphasizes that the quality of a criterial test is judged and constantly contrasted with the educational objectives intended by the curriculum. The above makes sense when considering that the validity of content is a highly relevant indicator for the development of criterial evaluations. The concept of validity in this regard refers to the degree to which the value judgments made in the evaluation are adequately supported by empirical evidence and are effectively related to the “referent” defined for the evaluation.

To carry out the consultation activity, the experts analyzed the instrument taking into account different criteria such as sufficiency, clarity, coherence and relevance taken into account as indicators inherent in the discrimination process (Escobar & Cuervo, 2008) through five large aspects: Relationship with the curriculum, Writing and spelling, Technical quality of the items, Temporary indicated and Plausibility of distractors. From this they made a discrimination by item on a scale of 0 to 3 (where 0 is unacceptable, 1 regularly acceptable, 2 acceptable and 3 very acceptable), determined the importance of the items from an average value and provided suggestions for its adjustment according to different arguments as was the case.

The results are shown regarding the averages in the consultation of experts reflect as final average 2.63, considered in the scale of Barraza (2007), as a strong validity.

The evidence of content validity was complemented previously described by calculating the agreement between judges. In this regard it is taken into account that the consultation of experts is still considered valid with a high degree of subjectivity, however, the procedure to quantify the data and obtain final scores entails a rigorous and statistically reliable procedure. This same procedure was used to apply a new model (Kappa Analysis) to determine the agreement between judges. The results in this regard showed from the 40 cases analyzed at a value of .706 and a typical asymptotic error a significance of .000. Based on the foregoing and according to the value of the Kappa analysis, the reference is considered satisfactory according to the scale of Cerda and Villarroel (2008).

Exam item settings

Various criteria of technical quality and psychometric standards were established for the development of the test. In principle, it is necessary to recognize that the test was conceived as a small-scale evaluation because it was only applied in three primary education groups (Aiken, 1996). However, since the development of the test began, the technical quality standards for the development of large-scale national and international tests were mostly adopted.

In general, the organization of quality control areas built by Pérez (2010) was taken to ensure the quality of the development of criteria exams. These control areas are similar to those proposed by Nitko (1994) in its model. In particular, there are three control areas: a) quality of the content of the test items, b) technical quality of each item and c) quality of the test scores. Below, the areas of quality control and the standards established for the development of this evaluation are shown.

After the instrument was made, we proceeded to the production, validation and piloting of items that integrated the test. Based on the specific specifications of the items, the main designer developed 40 items trying to proceed according to the quality standards established by international organizations such as the AERA, APA and the NCME, and thus consolidate the validity of the test. To address the items empirically, two pilots were carried out with 40-item instruments, taking as samples two Primary Schools of the City of Victoria of Durango, Durango, taken into consideration for having contextual and organizational attributes of great similarity.

It is necessary to recognize that the main designer developed the items according to the specifications, in turn applied the exams so no applicator training was needed.

After having piloted the items and the test model, the results were captured and their analysis was carried out, using the information contained in the answer sheets and using software for the formation of the base and the analysis of data such as SPSS version 22 and Microsoft Excel

The purpose of the psychometric analysis of the items of EA6B3 and 4 through the Classical Test Theory was to calibrate and assess them in the light of the technical quality standards adopted in the present study.

The psychometric indicators that were promptly analyzed are the difficulty index, the discrimination index, the high-low percentage in the test results, the correlation coefficient of contrasted groups and the Kuder Richardson internal consistency coefficient (KR-20).

The procedure for obtaining the first three psychometric indicators mentioned was generated from 3 main equations. The first that was required to obtain the reagent difficulty index was equation (1):

$$pi= Ai/Ni \tag{1}$$

In this equation (1) pi is the reagent difficulty index, Ai is the amount of successes in the reagent and Ni is the amount of successes plus the amount of errors in the reagent. Equation (2) that was used to obtain the discrimination index (high-low) was:

$$Di= \frac{GAi - GBi}{N_{grupo\ mayor}} \tag{2}$$

In this equation (2) Di is the discrimination index of reagent i, G*A*i is the amount of reagent successes of 33% of those who obtained the highest test scores, G*B*i the amount of reagent successes of 33 % of examinees who obtained the lowest scores on the exam, and N is the number of people in the largest group (G*A*i or G*B*i). The equation that was used to obtain the internal consistency coefficient (KR-20) of the instrument was:

$$KR-20 es [n / n-1] * [1- (\sum p * q) / Var]$$

where:

n = sample size for the test,

Var = variance for the test,

p = proportion of people who pass the article,

q = proportion of people who fail the article.

Σ = summarize (add). In other words, multiply each question p by q, and then add all. If you have 10 elements, multiply p * q ten times, then add those ten elements to get a total.

To analyze the percentage of highs and lows in the test, it is necessary to divide the total test scores into a high group and a low group, considering 33% of the highest scores and 33% of the lowest scores. . In this study, in the first pilot 10 students were taken for each group, upper and lower and taking into account that a group with the same number of students was piloted, the same reference was taken.

In Table 3: First pilot, the result of the analysis of items of the EA6B3y4 after its first phase of piloting the sample of students is shown. In this first result, the psychometric indicators are identified: total successes per item, difficulty index, discrimination index (low-high), the correlation coefficient and the internal consistency coefficient. Previously, some indicators for the analysis from the TCT are presented below.

- N = Total number of students evaluated
- AL = High average
- K = Total reagents
- BA = Low average
- T = Total average of correct answers
- ID = Discrimination index
- KR-2O = Reliability coefficient
- IF = Difficulty index

KR-20= .776	N=30	K= 45	T=27	
ITEM	IF	AL	BA	ID
1	0.87	0.9	0.9	0
2	0.87	0.9	0.9	0
3	0.71	1	0.5	0.5
4	0.9	1	0.8	0.2
5	0.84	1	0.9	0.1
6	0.35	0.6	0.1	0.5
7	0.32	0.5	0.1	0.4
8	0.9	1	0.8	0.2
9	0.68	0.7	0.7	0
10	0.74	0.9	0.7	0.2
11	0.35	0.5	0.3	0.2
12	0.32	0.5	0.1	0.4
13	0.39	0.4	0.6	-0.2
14	0.48	0.9	0.1	0.8
15	0.81	1	0.6	0.4
16	0.45	0.8	0.2	0.6
17	0.9	1	0.9	0.1
18	0.26	0.4	0.3	0.1
19	0.42	0.5	0.3	0.2
20	0.77	1	0.5	0.5
21	0.74	0.9	0.5	0.4
22	0.97	1	1	0
23	0.19	0.4	0.2	0.2

24	0.68	1	0.5	0.5
25	0.87	1	0.7	0.3
26	0.77	1	0.7	0.3
27	0.68	0.7	0.7	0
28	0.65	0.7	0.7	0
29	0.84	0.9	0.9	0
30	0.84	1	0.8	0.2
31	0.19	0.3	0	0.3
32	0.61	0.8	0.6	0.2
33	0.26	0.2	0.3	-0.1
34	0.55	0.9	0.5	0.4
35	0.39	0.5	0.4	0.1
36	0.45	0.6	0.4	0.2
37	0.65	0.9	0.5	0.4
38	0.77	1	0.4	0.6
39	0.65	0.9	0.5	0.4
40	0.84	0.9	0.9	0
TOTAL	0.62	0.77	0.53	0.24

Table 3 First pilot

As can be seen in the previous table, 22 items show some type of irregularity, of which those below the quality standards in the discrimination index stand out (Ebel & Frisbie, 1986) equivalent to $P > 0.30$ and the Correlation coefficient which, as it should be, confirms the index score previously described especially in items 13 and 33 when negative values are found.

The total difficulty index could be considered as an attribute in this pilot when scoring on average at .62 but when analyzed separately, 16 items can be found with an IP outside the established range (> 0.30 and < 0.80). Once the values were analyzed by means of some TCT criteria, calibration was carried out through two activities: Review of the items and the distractors and adjustment according to the results. During this stage, the main designer made a thorough analysis of the psychometric indicators of the items and the exam model. Based on the result of the analysis in the first pilot, some of these indicators were identified that did not meet the established quality standards. The objective of the review was to identify the type of failure presented by the items to make the corresponding adjustments. Therefore, a new pilot was carried out with another group also of 30 students, leaving again 40 reagents (modified in some cases) in order to keep the construct valid. The results of the second pilot are presented in Table 4: Second pilot, in which significant changes can be seen from the analysis made for decision making according to the difficulty of the items, the characteristics and plausibility of the distractors (response options), to address these shortcomings.

KR-20= .787 N=30 K= 40				
Num.	IF	High	LOW	ID
1	0.62	0.86	0.29	0.57
2	0.71	0.86	0.43	0.43
3	0.62	1.00	0.14	0.86
4	0.67	1.00	0.57	0.43
5	0.52	0.86	0.43	0.43
6	0.43	0.86	0.14	0.71
7	0.33	0.57	0.14	0.43
8	0.62	0.86	0.29	0.57
9	0.57	0.71	0.29	0.43
10	0.76	0.86	0.57	0.29
11	0.57	0.71	0.14	0.57
12	0.62	0.86	0.14	0.71
13	0.38	0.57	0.29	0.29
14	0.48	0.86	-	0.86
15	0.76	1.00	0.43	0.57
16	0.48	0.86	0.14	0.71
17	0.76	1.00	0.57	0.43
18	0.52	0.57	0.29	0.29
19	0.57	0.71	0.29	0.43
20	0.57	1.00	0.43	0.57
21	0.76	0.86	0.43	0.43
22	0.71	1.00	0.43	0.57
23	0.43	0.71	0.29	0.43
24	0.52	1.00	0.14	0.86
25	0.57	0.86	0.29	0.57
26	0.57	1.00	0.29	0.71
27	0.67	0.86	0.43	0.43
28	0.48	0.57	0.14	0.43
29	0.67	1.00	0.43	0.57
30	0.52	0.71	0.14	0.57
31	0.62	0.86	0.29	0.57
32	0.62	0.71	0.29	0.43
33	0.43	0.57	0.14	0.43
34	0.57	1.00	0.14	0.86
35	0.62	1.00	0.57	0.43
36	0.57	0.71	0.29	0.43
37	0.62	0.86	0.29	0.57
38	0.57	1.00	0.14	0.86
39	0.71	1.00	0.43	0.57
40	0.71	1.00	0.43	0.57

Table 4 Second Pilot

Conclusions

In the course of this review article, a general model for the construction of reagents has been evaluated with the intention of designing a test. For the present work different operative phases were established from the model of Pérez (2010), Nikto (1994) and Contreras (2009).

As can be seen, the results of the pilings (particularly the second one) show a significant adjustment according to the attributes of EA6B3 and 4 since the total scores of the difficulty and discrimination indices point to a greater extent towards .50, respecting the criterion > 0.30 and < 0.80 Featured in advance.

It is worth recalling that two reagents are slightly below the quality criterion, of which reagent 13 attracts attention, which had already presented a low index of discrimination since the first pilot. In summary terms, it can be said that the test meets the quality standards for low-scope instruments and therefore, its use in research and as a regular application of tests is feasible. The general summary of results taking into account that in the two pilots 40 reagents were worked, is presented below:

On the average difficulty index, the quality standard $p > 0.30$ and < 0.80 must be recognized, which in the first pilot showed 0.62 while in the second one, 0.51, finding no significant problem from the first application. The criterion that did show a need for adjustment in the first pilot was the discrimination index, a medium since the quality standard emphasized $p > 0.35$ and in the first pilot it remained at 0.24, while for the second pilot it reached 0.37.

The reliability of the instrument was determined from the KR-20 statistic (> 0.70), to be in the second pilot at 0.787 and although it might seem low, it is within the criteria stipulated at the methodological level and is seen as respectable from the scale of Barraza (2007). With the above, quality criteria are required for the design of tests for educational and research purposes.

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Culture, creativity and eco-social responsibility. Towards a redefinition of a planetary ethic from eco-social responsibility**Cultura, creatividad y responsabilidad eco-social. Hacia una redefinición de una ética planetaria desde la responsabilidad eco-social**ESQUIVEL-MARÍN, Sigifredo^{†*} & GUERRERO-HERNÁNDEZ, Juanita^{''}^{''}Universidad Autónoma de Zacatecas[†]Instituto Tecnológico de ZacatecasID 1st Author: *Sigifredo, Esquivel-Marín*ID 1st Coauthor: *Juanita, Guerrero-Hernández*

DOI: 10.35429/JEH.2019.5.3.31.44

Received July 29, 2019; Accepted December 20, 2019

Abstract

The paper develops the idea of creativity as one of the important characteristics of the anthropological singularity as an opening of new ideas and innovation as its practical concretion from the ethics of a situated and co-responsible freedom before others and the world. Creativity and innovation directly impact culture and the economy and this can be done in a socially responsible manner by enhancing the creativity of individuals and institutions. Social responsibility implies a global awareness that today articulates the responsibility of the leaders of public and private companies from justice, democracy and social inclusion (Ricardo, 2009, Vol. 8, No. 23). Competitiveness has to be rethought from creativity as an ethic of co-responsible freedom responding to human needs (Petra, 2009). From the ethics of freedom, competitiveness must not be at odds with the integral development of an equitable society. By virtue of the above we consider that in the information and knowledge era, the concepts of creativity and innovation and social responsibility are inseparable from each other and redefine the initiative of a new culture. It requires an entrepreneurial attitude with a social responsibility approach that contributes to the solution of social problems. The challenge is to promote a cultural change that enhances and internalizes proclivities towards the promotion of a new culture, education and social responsibility. In this preliminary approach we propose the term innovative social culture based on human development that produces synergy between ethics-social responsibility-creativity-social eco-development.

Creativity, Innovation, Social Responsibility, Culture, Ethics**Resumen**

La ponencia desarrolla la idea de creatividad como una de las características importantes de la singularidad antropológica en tanto apertura de nuevas ideas y la innovación como su concreción práctica desde la ética de una libertad situada y co-responsable ante los demás y el mundo. La creatividad y la innovación impactan directamente en la cultura y en la economía y esto se puede hacer de manera socialmente responsable al potenciar la creatividad de individuos e instituciones. La responsabilidad social implica una toma de conciencia global que hoy articula la responsabilidad de los líderes de las empresas públicas y privadas desde la justicia, democracia e inclusión social (Ricardo, 2009, Vol. 8, No. 23). La competitividad tiene que replantearse desde la creatividad como ética de la libertad co-responsable respondiendo a las necesidades humanas (Petra, 2009). Desde la ética de la libertad, la competitividad no debe estar reñida con el desarrollo integral de una sociedad equitativa. En virtud de lo anterior consideramos que en la era de la información y del conocimiento, los conceptos de creatividad e innovación y responsabilidad social son inseparables entre sí y redefinen a la iniciativa de una nueva cultura. Se requiere una actitud emprendedora con enfoque de responsabilidad social que contribuya a la solución de los problemas sociales. El reto es promover un cambio cultural que potencie e interiorice comportamientos proclives hacia la promoción de una nueva cultura, educación y responsabilidad social. En este acercamiento preliminar proponemos el término cultura social innovadora a partir del desarrollo humano que produzca sinergia entre ética-responsabilidad social-creatividad-eco-desarrollo social.

Creatividad, Innovación, Responsabilidad Social, Cultura, Ética

Citation: ESQUIVEL-MARÍN, Sigifredo & GUERRERO-HERNÁNDEZ, Juanita. Culture, creativity and eco-social responsibility. Towards a redefinition of a planetary ethic from eco-social responsibility. Journal-Economic History. 2019. 3-5: 31-45.

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Introduction

At the time we are experiencing new transformations in all areas, not only huge technological changes are generated but also environmental, cultural, social, political, ethical and aesthetic. In this sense it is important the role that human beings play with respect to a new individual and collective attitude that demands a new innovative social responsibility. Term that develops in a first approach of this investigation. We are living in the global knowledge economy, in which the nations that grow the most and reduce poverty the most are those that produce technological innovations. At present, the prosperity of a country depends less and less on its natural resources and increasingly on its educational, scientific and innovative systems. The most successful countries are not those with more oil or more water reserves but those that develop the best minds and export products with greater added value.

Culture

The culture has different conceptions and worldviews which are at stake when defining its concept. The notion of culture is linked to the production of meaning, to the symbolic production of meaning. Cultural anthropology and the various social theories refer us explicitly or implicitly to a philosophical anthropology, and it is to an ontology. Although the deployment of the cultural refers us to the complex interweaving between the human and the various forms of expression and manifestation of life in general, it is the adventure of practical knowledge that would be in the seed and the foundation of culture as a consolidation of the human being. The concretion of human life as a superior and hyper-complex form of life implies the creative plasticity of the ontological game of freedom. The internal complexity of every culture implies an agonistic game of struggle for recognition that seeks to expand the democratic dialogue (Benhabib, 2002, p. 10).

The being and work of the cultural refers us to a conceptualization of the human being. The culture that is properly human is organized and organized by the collective cognitive vehicle that is language and memory shared historically and socially in common beliefs that manifest in collective representations, ideologies, utopias, collective consciousness and collective imagination.

Culture is instituted, while it is instituted, as a kind of prosthesis of individual and collective immortality; in such a way that culture “is neither superstructure nor infrastructure, because these terms of infra and superstructure are improper in a recursive organization where what is produced and generated becomes a producer and generator of what produces or generates it. Culture and society are in a mutually generating relationship, and let's not forget in that relationship the interactions between individuals who are in turn bearers / transmitters of culture; these interactions regenerate society, which in turn regenerates culture” (Morin, 2000, p. 74).

The emergence of the cultural on the political agenda makes visible a series of transformations in all areas and orders that goes far beyond the particular short-term signs and specific passwords. It refers to human plasticity as a space of self-creation of meaning. The cultural redefines individual and collective identities, while the same notion of identity is completely reconsidered; Far from being a starting point or axiom, identities today reveal themselves as spaces for problematization, interrogation and interrogation. The cultural is displayed as thematic practical knowledge and accumulated in the social memory that generates worldviews and worldviews. Worldview, language and myth as constitutive parts of the cultural, show us that culture not only carries knowledge, but is a cognitive praxis, a matrix of knowledge and practices, where knowledge and practice are interwoven:

A culture opens and closes the bioanthropological potential of knowledge. He opens and updates them, by providing his accumulated knowledge, his language, his paradigms, his logic, his schemes, his methods of learning, research, verification ... but at the same time, he closes them and inhibits them with his norms, prohibitions rules, taboos, their ethnocentrism, their self-sacrifice, their ignorance of their ignorance. Here too what opens knowledge is what closes it. Thus, all the foregoing indicates that there is both deep indistinction and common trunk between knowledge, culture and society (Morin, 2000, p. 75).

Culture carries a symbolic dimension, which implies a stratification of the imaginary. The discourse institutes the world, but the world of life also creates and recreates the discursive space. Knowledge is tested or instituted in an imaginary way, that is, according to the symbolic stratification of the imaginary. Creativity is at the base of culture of innovation and freedom. The nodal issue of our time is to enhance cultural diversity and inclusion in the era of exclusions and (micro) fascisms. That is why it is key to rethink culture in terms of communication, human rights and democracy. In the work *Communication, culture of peace and equality*. Weaving communicative citizenship, the editors Claudia Cecilia Flores Pérez, Alex Iván Arévalo Salinas and Alejandro Barranquero Carretero propose the binomial of culture and communication as central axes of a new cultural policy for the promotion of rights, peace, social justice and inclusion (Flores et. Al., 2019). One of the capital notions of our time is the challenge of responding and corresponding to the demands of solutions to the enormous problems that arise everywhere. Today, more than ever, universalism is established as a common horizon that enables dialogue and dissent. Human rights have to be reconsidered from a new cosmopolitan citizenship; From Kant to Derrida and Benhabib, the same problem has been thought: The problem is to make cultural pluralism and the universalism of human rights coexist. It is about rethinking citizenship in times of generalized crisis.

The culture becomes complex. The new social movements have as their starting point the political crisis and the media crisis. Faced with this crisis, we are witnessing the emergence of new forms of social participation that are much more creative, fun and lucid. The challenge is to present forms that are subtracted from the empowerment versus control alternative: "The digital communications revolution is causing transformations in the power structures that were established after the industrialization of societies. The theoretical approaches on the evolution of the socio-economic control of societies by institutions and organizations in the era of globalization, range from those that point to a change in the dynamics of power towards horizontality, to those that point to a vertical concentration of the same that favors certain elites. There are more and more voices that denounce that these elites bring together large media groups that offer services in the Network of Networks" (p. 59).

Therefore, new forms of social control emerge, but also new socio-political reinvention strategies at the infra-political level.

The emergence of the Internet and, especially of social networks, has prompted a relevant transformation in the field of communication. The potential of these platforms has made them essential tools in the communicative strategy of all beings. In this context, Twitter has positioned itself as one of the social networks with the greatest presence in the current political landscape. The bidirectional nature and the possibility of establishing a direct dialogue is one of the main attractions of Twitter. The new technologies rethink a more horizontal communication that resignifies politics and culture from the critical imagination. In this sense, cultural migration and the proliferation of various forms of communication are part of our lives. Under the dynamics of current capitalism, the concept of cultural migration is repetitive and redundant, reiterating the dimension of change and exchange as an element inherent in all cultural dynamics. It is redundant because human migration continues to remake the concept and cultural practices. Carlos Monsiváis in his essay *Del rancho al Internet* (1999) highlights cultural migration as a dominant pattern of the twentieth century, now in the 21st century this dynamic has been radicalized to unsuspected extremes:

The twentieth century is among other things and very fundamentally, a time of migration, voluntary and forced, caused by the desire for alternatives, the urgency to improve the standard of living, the desire for adventure, the desire to survive. In the inevitable metamorphoses and in the displacements of habits, customs and beliefs, the cultural migrants are avant-garde in their own way, that by adopting fashions and attitudes of rupture, they abandon readings, devotions, tastes, leisure time uses, aesthetic and religious convictions, musical appetites, crusades of nationalism, conceptions deemed "unmodifiable" of masculine and feminine. These migrations are, in short, other of the great landscapes of our time" (Monsiváis, 1999).

In and from Mexico the cultural is displayed in the plural. No culture is mono-culture but cultivation of political ontological diversity.

The various indigenous cultures hybridize, not without violence and cultural resistance, with Hispanic, Anglo-Saxon and American contributions. Mexico is many Mexicos. And everyone is rebuilding processes, practices and cultural recognition strategies. However, the democratization of television and the use of new technologies and the consumer society tend to homogenize and flatten any difference.

As Vicente Verdú pointed out at the time, fictional capitalism is imposed when the real is validated in and from the reality of the show. And for this it has been necessary, "first, to turn the citizen into a spectator and, second, to sell tickets to an entire homogenized planet, and increasingly susceptible to being treated as a stumbling block (Verdú, 2003).

Ideas of capitalist value permeate the sphere of culture and symbolic production of meaning (Throsby, 2008).

The same culture has to face various forms of cultural domestication and standardization that end up re-converting everything into merchandise, that is the great challenge of our time, making small flanks of resistance and social self-creation on the margins of the global world-system.

Culture can no longer oppose the system of domination but in a tangential and conjunctural way, perhaps in a strategic and very punctual way, under penalty of incurring the serious error of hypostasizing a petrified culture in ideological fetish. It is time to see the cultural from the various processes and practices that configure it as a complex whole and in permanent deconstruction. The cultural is declined in the plural, and it is urgent today more than ever to make pluralism the defense of a democracy as a regime of life. It is in this sense that the term innovative social culture is proposed as an ethical-political-environmental strategy to propose eco-development alternatives within an increasingly convulsed society.

Organizational and labor dynamics culture

Culture exists in contexts subject to constant changes, which explains the difficulty in defining it. The cultural is shown as a space for problematization.

Considering culture as capital invites us to reflect on the long-term aspects, that is, dynamic, evolutionary, inter-temporal and intergenerational aspects of culture, but it can also be a strategy to dominate the production of subjectivities under that concept that already Horkheimer and Adorno had anticipated in the third decade of the twentieth century and now that currency exchange returns: "the cultural industry" (Horkheimer and Adorno, 1944). Culture goes back to its supply and demand, its production and consumption. A theoretical framework for this perspective is provided by the concept of sustainability, which is most often used in the context of the environment, where the word sustainable is generally associated with that of development. The expression of sustainable development marries the ideas of sustainable economic development, referring to the development that will not slow down or disappear but, in some way, will perpetuate itself, and ecological sustainability, referred to the conservation and increase of a series of environmental values through the maintenance of natural world ecosystems.

Most of what was thought and written about sustainable development in the past decade recognizes its debt, explicitly or implicitly, with the definition offered by the World Commission on Environment and Development (the "Brundtland Commission"), which specifies that sustainable development is "a development that meets the needs of the present without compromising the ability of future generations to meet their own needs." Thus, a key element of sustainability is the issue of intergenerational transfers and the decision-making involved (Throsby, 2008). And nevertheless, it would be necessary to go beyond a friendly model with capitalism, it is necessary to completely rethink the hegemonic model of development from the perspective of an eco-development that contemplates the evolution of all living species and beings, including the mother earth as a subject of law and of a quality of the order of the sacred beyond all economic quantification.

The synergy between culture and capital already makes an alliance with the established hegemonic order. Cultural capital, we are told, constitutes a source of cultural goods and services that provide benefits in the present and in the future.

Individuals and society can allow cultural capital to deteriorate over time, or maintain or increase it, that is, it can manage it in a way adapted to their individual and collective purposes. But we have already fallen into the trap of neoliberal ideology by making us believe that culture can be reduced to an economic good, however valuable or substantial it may be.

Intertemporal allocation of resources can be considered as an exclusive issue of efficiency, it does not completely eliminate the issue of equity. A utilitarian point of view could seek the maximization of total social utility, where the ethical positions of individuals are reflected in the measure of their own well-being; in such a case, admitting altruism, selfless demand, the legacy of values and other variables of this type within the functions of individual utility would allow that, in addition to caring for themselves, people living today are interested in welfare of future generations. From this point it can arise that people have some responsibility for the decisions made in order not to damage the social welfare of future generations. Altruism and heritage are two ways of converting cultural and interpersonal processes into capital mediation strategies.

The experts devoted to development, concerned with feeding the hungry and eradicating poverty, are bothered almost always that culture is given priority when the world is full of material deprivation. How can (they argue) talk about culture [...] while people succumb to hunger or malnutrition or easily preventable diseases? The reasons for this criticism cannot be ignored, but a conception of artificially separatist progress ----- and gradualist --- is unreal and unsustainable. Not even economists can work, as Adam Smith pointed out, without compromising the role of "moral feelings," Bertolt Brecht's note on cynicism in the opera of the three cents "first food, then morals," is more A declaration of despair that pleads for a priority. But liberal morality, neoliberal not to say, does not tempt the heart at all to maintain the established order of cultural domination and radical exclusion. Under such premises, a term like "organizational culture" attracts attention, which tends to radicalize the ways of reconversion of the human into commercial input.

Organizational culture is one of the fundamental issues to support all those organizations that want to become competitive. In addition to studying organizational change as a key factor in the continuous improvement of organizations, it is also considered important to study the quality of human resources management in the advancement of technology. Cause that leads organizations to change their culture hand in hand with their functional organization. Today more than ever, organizations must develop learning capacities that allow them to capitalize on knowledge and establish themselves as intelligent organizations. This premise has recently become essential for the development of competitive advantages and the survival of the organization in a highly changing environment. However, all this ideological chatter that wants to be passed through science, does not stop covering up, without so much critical effort, the desire for control and reconversion of the world into the input of the machinery of global capitalism.

The strategies of the culture of the organization seek to be able to evaluate (se) and recognize (se) in the hegemonic cultural values, which are none other than market values and their fluctuating price in the speculative capitalism of a large financial casino; But not everything is rosy in a cannibal world where the creation and strengthening of the cultural values necessary to support the organizational strategy face a rapid and exhausting process of globalization and a framework of aggressive competitiveness that seeks both profit and the extermination of the other. ; it seems that the hunger games arrived to settle.

Companies such as Disney, Google, Starbucks, Wal-Mart, among others, have competitive advantages based on their efforts to develop ecocidal and genocidal cultural practices. Here an innovative social culture is aimed at providing economic benefits. Do not fool yourself with the noble feelings of transnational capitalism.

The organizational culture aims to help the:

- Bonding
- De-obstruction
- Commitment
- Privacy
- Consideration

- Responsibility
- Reward
- Cordiality
- Support for
- Transparency

The Innovative Social culture is related to the creation of products and services through sustainable processes that give the company a competitive advantage through the value proposition; In reality, the ecological dimension or the green seal of the environment becomes market strategies so that a consuming and consumed mass does not feel guilty for the brutal intake of products and objects that it does not really need because they satisfy wishes created by the cultural industry and the Libidinal economy of capitalism. We are led to believe that the processes are developed by people with values, customs, traditions and meanings that make a company unique, for this to be possible there must be a commitment from senior management to face the changes, but transnational companies are shipwrecked today under the uncertainty of an increasingly savage and bloody capitalism.

Creativity, innovation and competitiveness

We are entering a period of radical transformation because the secret of innovation lies in people's talent, rather than economic resources or incentives, many Latin American and European countries where creativity niches are flourishing have an excellent opportunity to be among the leaders of innovation in the world of the future; At least that has been the narrative or fable that politicians and technocrats in Latin America had bought under expensive academic titles, almost noble, in the most prestigious universities in the United States and England. One of his spokesmen Andrés Oppenheimer in his book *Create or Die!* The hope of Latin America and the five keys of Innovation mentions that innovation scholars show that concentrations of creative minds are by far the main engine of collective creativity, and an even more important factor than the economic environment. Engender. It is the literal meaning of the term creativity. An origin that is found in Latin and specifically in the verb *creare*. If there are so many creative people in Mexico and other Latin American countries because we don't take off, why are we still in the socio-economic backwardness and backwardness.

Maybe the questions are wrongly posed and that is why we have the same answers and the same results, maybe we should unlearn all that ideology of success and developmentalism that does not keep in underdevelopment and failure.

Creativity means the faculty that someone has to create and the creative capacity of an individual. It consists of finding procedures or elements to develop work differently from the traditional way, with the intention of satisfying a certain purpose. Creativity allows to fulfill personal or group wishes more quickly, easily, efficiently or economically, but creativity is not only in capitalism, it is part of the human condition, it may be good, to ask what kind of creativity and where it is empowering (Perez, 2012).

Article 3 of the Political Constitution of the United Mexican States declares that everyone has the right to receive education. In section II of the same article he mentions that: The criteria that will guide this education will be based on the results of scientific progress, will fight against ignorance and its effects, servitudes, fanaticisms and prejudices. Therefore, the most important thing in Latin America is to have a critical mass of creative minds backed by good educational systems, capable of creating adequate environments for the development of creativity. The commitment of the government is transformed into plans, programs and policies, it is in this tenor that we can identify in the National Development Plan 2019-2024 (PND) in the second section Social Policy sections related to education and sustainable are identified. In this task there is room for businessmen and farmers, for artists and merchants, for workers and professionals, for young and old, for men and women, for indigenous and mestizos, for Northerners and Southerners, for potentates and unemployed.

The need to create ecosystems for creativity that includes:

1. Ways of thinking: Development of different thinking skills, the ability to think “out of the box”, paradigm changes, etc.
2. Resources: knowledge, experiences, access to information, materials and tools, networks and interactions, with others, etc.

3. Motivations: internal as passion, search for recognition of curiosity, etc., external as need, opportunity, influence of the environment, etc.

The intellectual of the hegemonic system Oppenheimer mentions that what generates more creativity is the presence of other creative minds. Because it is considered as a social process in which we learn, compete and collaborate. We can consider these three elements to develop an innovative social culture. Able to meet the needs of society without compromising resources of future generations. The latter is part of the social responsibility that must be included in the development of innovative social cultures. The Triple Helix of University-Industry-Government relations (UIG onwards) can be seen as a sociological complement of economic models, and often "econometric" (Albert and Alberge, 2007), in innovation studies. In the 21st century, innovation is considered as a generator of wealth. Teresa González De La Fe in the essay "The Triple Helix Model of University, Industry and Government Relations: A Critical Analysis" mentions that the TH model focuses on the analysis of the relationships and mutual interactions between universities and scientific environments as the first blade of the propeller, the companies and industries as the second blade and the administrations or governments as the third blade. It addresses the interactions and communications between actors and institutions of the three blades of the propeller, as it assumes that innovation arises from mutual interactions between them: the potential for innovative knowledge, economic resources and market possibilities, and standards and incentives of public innovation policies.

Capitalism makes creativity a strategy of both production and consumption. If creativity is considered as a pillar of innovation, innovation begins when something is created and a certain value is assigned to the result in order to meet the needs. Just when we add value is when the innovation begins. As innovation we can define "the introduction of new products and services, new processes, new sources of supply and changes in the industrial organization, in a continuous way, and oriented to the client, consumer or user" (Schumpeter, 1934). Innovation brings creativity back to the dimension of merchandise and its processes of monetary reconversion.

Hence, innovation is redirected to the introduction of a new, or significantly improved, product (good or service), a process, a new marketing method or a new organizational method, in the internal practices of the company, workplace organization or external relations (Oslo Manual, 2018).

The Organization for Economic Cooperation and Development (OECD) presented the 4th Edition of the Oslo Manual, which has guided innovation surveys in much of the world. It is considered the international reference guide for collecting and using data on innovation. Identify four types of innovation:

- Product innovation: the introduction of a good or service that is new or significantly improved with respect to its intended features or uses.
- Process Innovation: the implementation of a new or significantly improved production or delivery method.
- Marketing innovation: the implementation of a new marketing method that involves significant changes in product design or packaging, product placement, product promotion or price.
- Organizational Innovation: the implementation of a new organizational method in the business practices of the company, the organization in the workplace or external relations.

In such a way that transnational cognitive capitalism becomes creative capitalism, aesthetics and novelty are part of its global deployment.

Of course, it is symptomatic that the objective of the OECD is to identify the necessary requirements for the search and analysis of policies aimed at promoting innovation (OECD, 2018). How can we remember Mexico as a member?

The development of policies that has brought a decrease in the Poverty Index. As we can see in the following table the regions that have been analyzing information to reduce poverty rates and increase the standard of living. We observe the North American region decreased 5 points in two years.

Region	Count index of poverty (%)		No. of poor (millions)	
	2013	2015	2013	2015
East Asia and the Pacific	3,6	2,3	73,1	47,2
Europe and Central Asia	1,6	1,5	7,7	7,1
Latin America and the Caribbean	4,6	4,1	28,0	25,9
Middle East and North Africa	2,6	5,0	9,5	18,6
South asia	16,2	12,4	274,5	216,4
Africa south of the Sahara	42,5	41,1	405,1	413,3
World total	11,2	10,0	804,2	735,9

Table 1 Poverty according to the international poverty line of USD 1.90 per day (PPA 2011)
Source: World Bank, 2019

If one looks at the statistics of life expectations, the world average rose from 31 years at the beginning of the 20th century to almost 70 years in our days, and even in the poorest nations of the world people live longer thanks to the advances of the medicine.

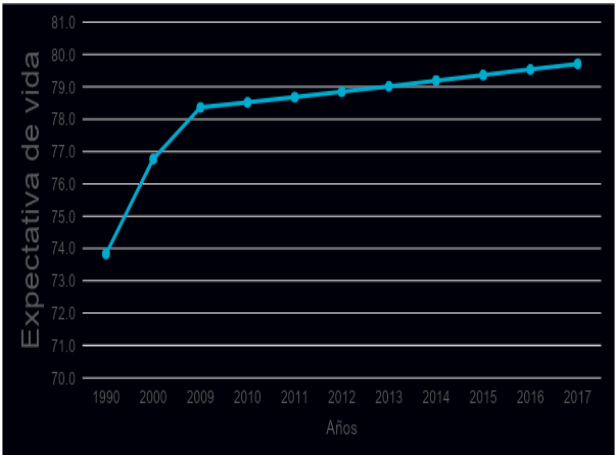


Figure 1 Life Expectation Indicators
Source: Table of own elaboration with data obtained from the World Bank (World Development Indicators 2019)

For the above, the OECD considers the following indicators:

Agriculture, Development, Taxes, Migration, Economic projections, Public Sector, Quality of life, Education, Innovation and Productivity, Pensions, Regulation, Trade, Employment, Environment, Poverty and inequality and Health.

The Innovation and productivity indicator includes productivity indicators and science and technology indicators in which we can cite two examples of the countries that make up the OECD: Mexico considered as a member country and Brazil as a member country.

Productivity measures the efficiency with which production inputs, such as labor and capital, are used in an economy to produce a given level of production, and is considered a key source of economic growth and competitiveness. (OECD, 2018) Carlos Kasuga Osaka, General Director of Yakult, considers four pillars to have Japanese-style productivity.

The good being, the good doing, the good being and the good having. Pillars that are developed with what is learned in school and is related to the values of honesty, punctuality and cleanliness all under the principle of respect. It is necessary to create competitive countries and successful companies under the criteria of the development of innovative social cultures. Mexico have a good performance, as in the transport equipment manufacturing sector; But most companies continue to struggle to achieve better results with limited success, which causes a growing dispersion of productivity. Everywhere a new ideology of competitiveness emerges under the master fraud of creativity and a new morality passed on by good wishes.

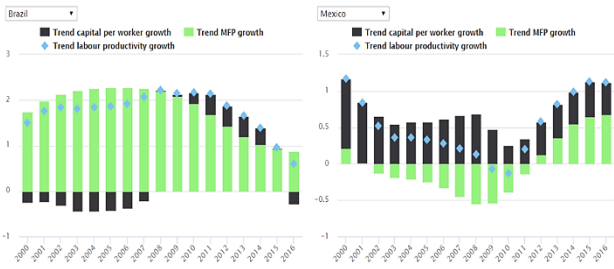


Figure 2 Productive Labor Trend of Work
Source: OECD productivity indicator statistics (Compare your country 2019)

The previous graph shows a comparison of labor productivity between Mexico and Brazil, the green shows the growth of the MFP, the black shows the growth of capital per worker, and finally the blue shows the growth of labor productivity. Therefore, Brazil has greater growth in the MFP, however, Mexico took off in capital growth per worker, and in recent years Mexico has been increasing its labor productivity compared to Brazil, so in the global index mentioned above already stands out above Brazil.

The creation of new knowledge and innovations is the most important source of aggregate productivity growth. While it is difficult to measure, there is a set of indicators available that are considered in the Oslo Manual. Another way to measure is through the indicators that show expenditure on R&D, companies that implement innovative processes and international cooperation, these indicators can be identified in the OECD. All of the above has to be resized from the innovative social culture and social responsibility.

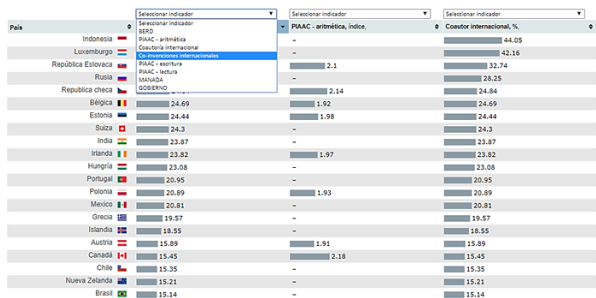


Figure 3 Knowledge creation
Source: OECD knowledge creation statistics (Compare your country 2019)

Mexico can be identified above Brazil in the International Co-Inventions in Knowledge Creation indicator.

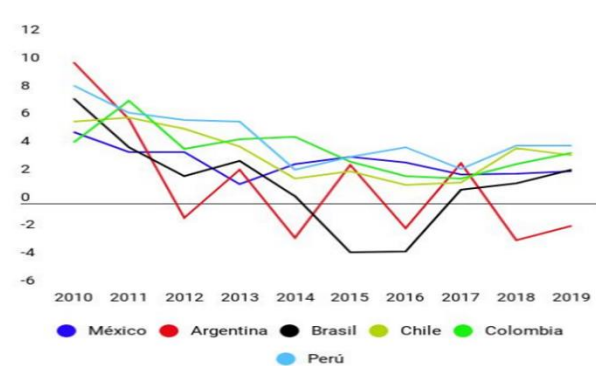


Figure 4 Technological advances
Source: OECD science and technology indicators statistics (Compare your country 2019)

We are moving towards the possibility that the technology will be supplied and paid according to the use in a similar way as we do with basic services such as water, electricity, etc. The development of creative processes that develop creativity and thus make countries competitive. These advances must be reconsidered from the point of view of social responsibility in order to achieve more flexible and environmentally friendly technologies that do not compromise the company's cost structure.

We believe that the trap lies precisely here, in making us believe that under the ideology of innovation economics we will be able to generate conditions to achieve social development. Below are three graphs in comparison of Mexico and Brazil regarding their economic projection based on the Gross Domestic Product and its employment rate.

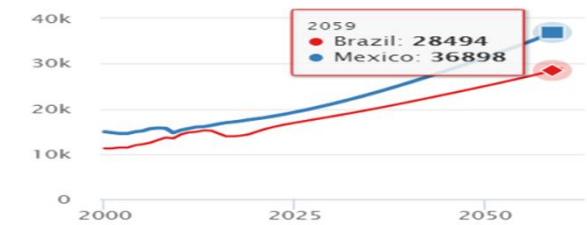


Figure 5
Source: OECD, 2019

The Per-capita growth is projected for the OECD member countries (Mexico and Brazil) in which it can be observed that by 2059 a growth of 28,459 and 36,898 dollars respectively is expected, which represents a percentage of 1.47% and 1.83%

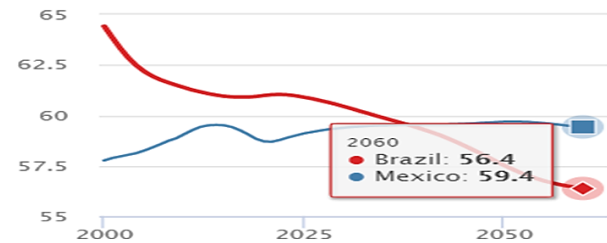


Figure 6 Employment rate trend
Source: OECD, 2019

In the trend of the employment rate shown in percentage, Mexico has 59.4% compared to Brazil with 56.4%, so that in the employment rate Mexico also continues to grow favorably. There is no doubt that technological advances are the main engine of poverty reduction and improvement in our quality of life. For example, there are innovations, ideas and inventions that allow cancer to be cured. Others allow us to reach our vacation destinations much faster. They are fun. They generate money. The inventions are successful because they solve a problem that someone, somewhere, wants to solve. However, inventions shape our lives unpredictably, and, while solving one problem, they often create another. Why did the bar code change the balance of powers in the food industry? And how the barbed wire forged the future of the United States?

Innovations sometimes complicate our lives. Others break old boundaries and sometimes create completely new patterns. (Tim, 2017). We should not fall into the trap of thinking that inventions are nothing more than solutions. They are much more than that. They configure our life in an unpredictable manner and, although they solve a problem for someone, they often create a problem for another person. That these fifty inventions shaped our economy was not just because they helped us produce more and produce cheaper. Each of them affected a complex network of economic connections. Sometimes they complicated our lives; others, they broke old limits; and sometimes they created completely new patterns. However, now inventions are being resized as ways of being and being in the world, the techno-cultural or cybercultural basis of everyday life tends towards the radical transformation of everyone's living conditions.

Chapter 1 winners and losers	
no	Name
1	The plow
2	Gramophone
3	The barbed wire
4	Seller information
5	Google search
6	The passport
7	The robots
8	The welfare state
chapter ii reinvent how we live	
9	Formula milk
10	Precooked food
11	The contraceptive pill
12	The videogames
13	Market research
14	The air conditioning
15	The big stores
chapter iii inventing new systems	
16	Dynamo
17	The freight container
18	The barcode
19	Cold chain
20	Negotiable debt and carved sticks
21	The billy bookstore
22	The elevator
chapter iv ideas on ideas	
23	Cuneiform writing
24	Asymmetric cryptography
25	Double game accounting
26	The limited company
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48	The concrete
49	Insurance
50	The light bulb

Table 1 50 Innovations that have changed the world
Source: Table of own elaboration with data from the book Fifty innovations that have changed the world Tim Harford (2017)

The “Smile Curve” Figure shows the activities within the value chain phase. The activities that have shown growth in recent years are: R&D, marketing and customer design. While Manufacturing activities have decreased. Developed countries carry out research on the development of new products and processes that meet customer needs with a sense of social responsibility.

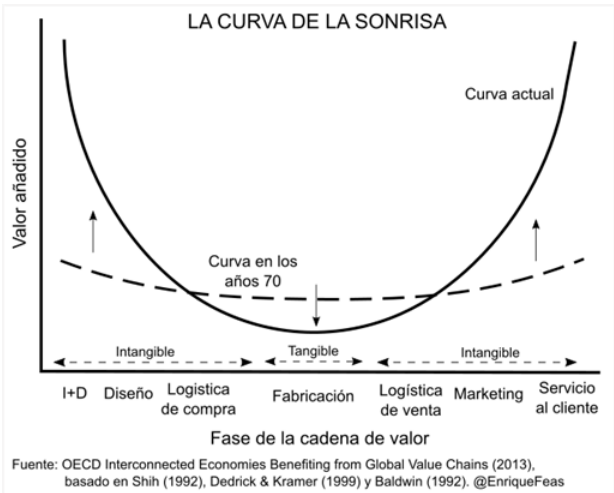


Figure 7

In a world of global value chains where every element of production is segregated worldwide - and is carried out where it is most efficient.

We are living under the consummation of creative capitalism that unfolds under the global knowledge economy, and where we are led to believe that the nations that grow the most and reduce poverty the most are those that produce technological innovations. At present, the prosperity of a country depends less and less on its natural resources and increasingly on its educational systems, its scientists and its innovators. The most successful countries are not those with more oil or more water reserves but those that develop the best minds and export products with greater added value. The quality of education is the key to the knowledge economy. But it is also true that a good education without an environment that fosters innovation produces many taxi drivers of surprising general culture, but little personal and national wealth. (Oppenheimer, 2014). There are theories that our country is not producing more innovative because our governments do not invest more in scientific and industrial parks. Now, investment has to come coupled with a culture of innovation; The worst thing is that in countries like Mexico we reduce ourselves to the culture of the simulation, we do not even seek to learn the rules of the game of creative capitalism, much less, generate eco-development alternatives from the worldviews of the original peoples.

We are entering a period of radical transformation because the secret of innovation lies in people's talent, rather than economic resources or incentives, many Latin American and European countries where creativity niches are flourishing have an excellent opportunity to be among the leaders of innovation in the world of the future. Nowadays the most important thing is to have a critical mass of creative minds backed by good educational systems. Innovation scholars show that concentrations of creative minds are by far the main engine of collective creativity, and an even more important factor than the economic environment.

Creativity is a social process: our greatest advances come from the people with whom we learn, from the people with whom we compete, and from the people with whom we collaborate. And cities are true sources of creativity (Oppenheimer, 2014). Innovators tend to gather in places that allow them to work "outside the rules of traditional corporations, outside the bureaucracy, where they can control the means of production and where they offer risk capital that is capital and not debt."

The places where innovation flourishes usually glorifies talent, rather than money. If several Latin American countries already have large reserves of creative minds, which are the essential condition for innovative societies, their great challenge will be to improve the quality and insertion in the world of their educational systems and create much more tolerant legal systems with business failure. . The risk of doing nothing will be enormous and will condemn the region to permanent backwardness, because in the next few years there will be an extraordinary acceleration of scientific and technological advances that will further separate countries from advanced periphery. However, the public policies of countries such as Mexico, and others in Latin America, have failed to foster a creative synergy between society, university and companies.

Whenever a new technology appears, it is worth asking who will win and who will lose as a result of his advent.

Poverty in developing countries has fallen more than half, from 52% of the population in 1980 to 20% of the population in 2010 and 10% of the population in 2015 [Poverty recorded its lowest rate - 10% - in 2015, but there is a risk of not reaching the goal of ending it by 2030], according to World Bank data, thanks in large part to the "green revolution", the set of technologies created since the 1960s to maximize Grain crops that allowed countries suffering from famine, such as India, to become, in a few years, net food exporters.

Social responsibility

Ethics is the branch of philosophy that studies the nature and criteria of right and wrong action, obligation, courage and right life, and related principles. Ethics refers to the moral of various societies or to the moral standards implicit in their conduct. In this sense, ethics is as diverse as humanity. The principles of ethics are necessarily the foundation of social and political philosophy, disciplines concerned, ultimately, with the ethics of power and the ethics of practices and SOCIAL FORMATIONS. (I. Payne, 2006)

In recent times the application of ethics has been rediscovered in important public problems, in areas such as: environmental, population development, etc.

Professional ethics is the set of ethical standards applied in the development of a work activity. Ethics can be reflected in deontological codes or professional codes through a series of principles and values contained in postulates in the form of decalogue or documents of greater length.

Professional ethics sets standards of conduct for the performance of the duties of a position within an ethical framework. In many cases they deal with issues of competence and professional capacity, in addition to specific issues specific to each area. The diagnosis of the major risk announcers that we have explored in the first part revealed that the source of the ethical problems of the technological world lies in the imbalance between technological power and human responsibility. Modern society identified techno-scientific development - powerful and autonomous with respect to ethical and political values - as the main engine of progress. The myth of progress was sustained in the hope that such development would lead humanity to a more rational society and with more opportunities to achieve well-being.

The radicality of his criticism has contributed to the fact that many other thinkers began to reflect on the excesses of technological power. We believe that the scope of the so-called ethical turn in the philosophy of technology cannot be spared, much less ignored due to its effects in all areas.

Two dire events because of their ethical and political consequences, as Günther Anders has pointed out - have marked a dangerous point of no return in the monstrous manifestations of technological power: Auschwitz and Hiroshima. Technological power was revealed, as never before in history, with a terrifying ability to destroy human beings, both materially and spiritually. Whether by the "industrialized" elimination in the extermination camps or by a tremendous nuclear explosion, technological power demonstrated a scope never before seen or imagined. As for barbarism and genocide, we cannot say that they are "matters of the past," because the threat of subordination of technology to ideological-political ends remains in the attempt to violently transform the cultural and biological structure of humanity.

The most significant crisis caused by technological power is located in the environmental field. Three factors trigger the ecological crisis: a huge world production that demands strong production, the technoscientific power linked to the expansion and concentration of capital and the growing north / south inequality that can cause war conflicts. The technological capacity to intervene in the human genome, and in that of many other species, should put us on global alert to generate another culture of human development and another eco-social perspective. The risks generated by contemporary technoscience result not only from "human errors" or from defects in technological designs, but from the increasing complexity of effects linked between technological actions and natural phenomena.

We live in an era in which technological accidents are mixed with natural ones, and whose combination is increasingly unpredictable and sometimes catastrophic. Humanity has always been aware of accidents and natural disasters and the inability to predict them. But now he must realize that his technological actions on a planetary scale become new and unsuspected causes of risk and, eventually, disasters. According to Ulrich Beck, the "global risk society" constitutes a new phase of modernity in which social, technological, and ecological risks increasingly elude control of the typical protective institutions of industrial society. Industrial, nuclear, chemical or biotechnological risks cannot be held responsible for them, in accordance with conventional legal frameworks.

In today's society, the risks (the uncertain possibility of damage arising from an intentional decision) are no longer natural hazards or fatalities that the gods or destiny decree (pests, famines and cataclysms, etc.), but of product of decisions and collective actions, so they represent a diffuse responsibility.

As Hans Jonas had argued, the enormous growth of technological power now places us before a responsibility of extended and growing dimension to the same extent that this power increases. Human responsibility has become, really cosmic. The increase in technological power implies a new and different degree of responsibility, for which the ethical tradition has not prepared us.

Then new ethical problems arise:

- a) Who should and fairly what procedures determine the feasibility of technological innovations and establish reasonably acceptable risk criteria?
- b) Who has responsibility for the damages caused by technological innovations?
- c) What type of tests are sufficient to determine that a technological realization is harmless or carries an acceptable risk?
- d) How should compensation and solutions to the years already provoked be decided?

Therefore, social responsibility from business ethics appears as a scam or cut to cover up or disguise the seriousness of the matter, we are in a global emergency situation and global solutions are required to counteract an echoed and genocidal model that is ending human dignity. and of the natural world. Barbarism and destruction is ending cultural and environmental diversity, so redefining a planetary ethic from the sphere of social eco-responsibility that goes through all cultural processes and practices is imposed as a crucial task to address and understand the debacle. what is coming right now. The concept of innovative social culture could be a workhorse if we can make visible a common, community, horizontal agenda, where all the peoples of the world have a place, participation and representation. The task is just beginning.

Conclusions

The educational model of competencies has to be rethought beyond the human-social-environmental approach, capable of meeting the professional needs of companies with a sense of eco-social responsibility. The model as a whole must be remade without being subject to the ideological overdetermination of the neoliberal market that makes education a business model.

Create a new planetary ethical awareness in the socio-cultural and educational fields that make creativity and innovation ways of plastic reinvention of the human being's room in the world and that this planetary awareness is sensitive to nature as an ethical and legal agent.

Disruptive innovation with an eco-social responsibility approach must be promoted both in universities and in companies, but above all, other forms of eco-development must be promoted beyond the sphere of widespread consumption that today dominates the world in as a whole.

Creativity is a pillar of innovation and competitiveness, but these factors have to be tied to social justice and ethics. For this, a new synergy that is inclusive and flexible is required. We must deconstruct creative capitalism from other more fair, supportive and friendly approaches to the environment.

After having analyzed in a quick way some relevant aspects such as productivity, innovation, global competitiveness index, and economic projections focusing mainly on what is Mexico and Brazil, it can be concluded that in several Of the aspects, if it is not that in its entirety, Mexico surpasses Brazil, this may be due to its recent increases in the minimum wage, GDP growth, among other things, that is why it has been advancing. Mexico in terms of territorial development continues to grow, where it continues to be urbanized and every day implementing new working methods where it can grow more and the territory where it is working every day has more boom. Regarding social responsibility, speaking of Mexico it seems that it needs to develop further and this goes hand in hand with the challenges of education, a very important aspect to be able to grow is education, it is the basis of any growth since when you talk Education also includes values, habits, and social responsibility. Having a good behavior of these aspects can achieve growth among people, where there are values and each activity that is carried out will be for growth and learning where every day you can learn something new and start processes and activities That enhance the country.

The concept of Territorial Development is closely related to ethics and morals, given that the decisions taken by individuals as well as societies or groups in general have consequences on the rest and we must develop a conscience as a whole. Regarding the legal aspect, social responsibility is regulated informally by decrees, internal norms and other regulations regarding the time to act. Hence, the conversion of space into commercial input is part of the neo-liberal privatization strategy.

The great challenge that teachers face is to prepare our students for an unknown, uncertain and complex world.

This implies working on a new educational paradigm, in which people are able to recognize that current problems require an interdisciplinary approach that favors a deep understanding and new solutions.

This new paradigm highlights the need for critical thinking. This implies developing an educational strategy in which students know:

- Find the information.
- Validate if the information is false or true.
- Evaluate the relevance of the information.
- Understand the ethical-political context of information.
- Contrast or combine different sources of information.
- Determine if the information contributes to improve our coexistence in the world.

The ability to investigate relevant, true and valid information in different contexts is required. The foregoing entails a formation of character in which one is committed to the search for truth, has an open mind and demonstrates intellectual humility.

In the educational field, the main challenge is the conformist culture that reigns in these times, despite the great technological changes and tools, which should facilitate education, it seems that it really only takes people away from it, awareness must be made within of the population so that each person is responsible for their education in addition to letting them know why this education will generate better personal development as well as work.

Another important point is to raise awareness among schools, as well as their managers, students, governments and any person who directly or indirectly lives together to encourage technological development and thus turn educational centers into true pillars of innovation, turning universities into engines for general development of the populations to which they belong.

However, this techno-scientific development must synergize with local and ancestral knowledge and knowledge.

A Mexico that disdains the valuable tradition of a fundamental treasure is aimed at shipwrecking in the contemporary world. It would also be good to consider that not everything is innovation and creativity, that the preservation of traditions is as important as pointing towards novelty, the past contains chests of treasures very valuable to humanity, and Gadamer in his fundamental work *Truth and method* had pointed out that the claim of prejudice is key to any cognitive and creative process:

The sense of understanding and interpreting unfolds into the future if it is previously able to retreat to the recreation of the past as a living source of meaning (Gadamer, 1988).

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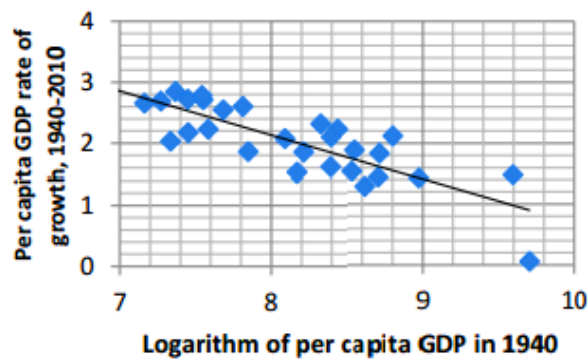
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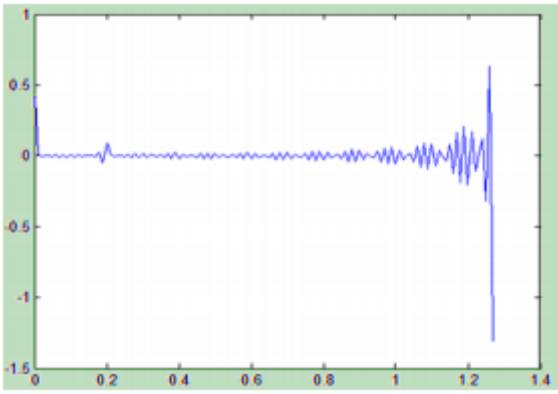


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ISSN 2524 - 2059



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