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ANGER IN THE CONSTRUCTION OF THE HISTORICAL SUBJECT CESGE

Ana Cecilia Hernández Escudero¹

IPECAL - Instituto Pensamiento y Cultura en América Latina.

cecilia.hernandez@ipecal.edu.mx

anaceciher@misena.edu.co

<https://orcid.org/0000-0001-6282-8311>

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Abstract

This article aims to study the effect generated in a group of people under feelings such as anger and its implications at a social level. It is noteworthy that the projection of a possible future and a transformation of reality denote the capacity of empowerment of the subject. For the development of the research, the subjects and the referent taken into account are the apprentices of the Centro de Servicios y Gestión Empresarial – CESGE at the Servicio Nacional de Aprendizaje (SENA), located in the city of Medellín Colombia. The researcher works in this training center guiding the areas of ethics, culture of peace and fundamental rights in the academic programs of Cooking, Baking and Hairdressing. There she has realized that these subjects-apprentices are affected by the conditions generated by patriarchy, for their survival as a culture. The main findings of this research highlight

¹ Corresponding author.

E-mail address: cecilia.hernandez@ipecal.edu.mx

the establishment of the existing dependence between anger and authoritarian relationships that are forged within the family within the patriarchal culture and that derive situations of inequality between men and women, brothers and sisters, elders and minors.

Keywords: Anger, Emotions, Historical Subject Construction, Description of Anger, Evolution of Emotions, Documentary Analysis.

1. Introduction

From the assessment of the developed process, it is noted that it corresponds to a political dimension, the result of how it affected a challenge of the October 2018, the activation of the desire to know, as an act of response to a disqualifying situation of the SENA - Servicio Nacional de Aprendizaje, Colombian training institution. That disqualification gave rise at the time, to be publicly refuted, but then served as an activator of the historical subject to conduct the present research, so it becomes the node that gives coherence to the bet made in it. At the same time, it served as an enhancing device for the construction of historical knowledge from the placement scheme, since from the latter the clues were given for all the chapters, especially for the empirical reference and for the subsequent interpretative deepening.

On the other hand, it is noted that this interpretative deepening achieved in this document on the field work developed can be further deepened in order to excavate the phenomenon in terms of expanding the socio-cultural synaptic network of the actors, from the revelations that this network of senses and meanings can generate. Therefore, it is suggested that further work should be done to expand on these levels of abstraction, since, due to IPECAL's own processes, this research process did not go any further.

The importance of continuing to delve into the levels of interpretation is an expectation that can be followed in a postdoctoral process in which it is feasible to carry out an investigation of the research of the doctoral thesis itself, which allows to think of it from another possible scenario, as an extension of the research process, in other words, of what is intended from the research work. That is to say, to collect new meanings and writings of expansion: at the level of methodological reflection on how to investigate; to give more relevance and greater strength to the meaning of teaching and trades in professional technical institutions and finally, to take up again the information provided by the field work, so that new concepts and categories emerge, which allow to deepen the interpretative reading. In other words, to delve into the reading of the fieldwork material, in order to deepen the

phenomenon in terms of broadening the sociocultural synaptic network, from the revelations that this network of senses and meanings can generate.

Now, from the point of view of what inversion is about, this paper focuses on the dependence that exists between patriarchy and the emotion of anger, the latter caused by the authoritarian relationships that are forged within the family within the patriarchal culture and that result in situations of inequality, mainly between men and women, between older and younger people, between brothers and sisters, and between parents and children.

The intervention of anger as an effect of patriarchal culture is achieved through the same subject to expand his historical consciousness through the critical hermeneutic method; this in order to transform the reality he lives and the intrasubjective and intersubjective fragmentations to which this culture has given rise. This is because the patriarchal culture permeates the institutions such as the family, the church and the school where the subject is immersed and is ideologically committed to follow patterns of upbringing that indicate how to be and act socially and culturally.

The ways in which these patterns of upbringing are established are based on the imperative order, which is given to the subject to be and act in this way. Therefore, it is possible for those who exercise the power of authority to resort to mistreatment or exclusion, while those who must obey feel indignant, mistreated, excluded or afraid. These are the situations generated by the way power is exercised from authoritarianism and inequality.

However, the subject subordinated to this kind of authority transforms himself, giving way to the management of the emotion of anger, which has arisen from the situations that have arisen in his daily life within the patriarchal culture. In this case, a subject who potentiates himself to the point of deciding what situation he is going to get angry at and what to do in the face of that situation that angers him.

From the Instituto de Pensamiento para América Latina (IPECAL), a call is made to the researcher, from the critical-hermeneutic perspective, to identify his structuring affectation, that of which he is not aware because he has not realized it, this with the purpose of not only recognizing it or realizing it, but also to resemanticize it, so that from there he weaves other angles of looking at reality. In this sense, resemanticizing the structuring affectation allows the subject not only to become historically aware of what has happened to him/herself, but also to broaden his/her awareness of how to act with others, especially when there are situations that affect him/her. This is vital when participating in actions where it is possible to affect or transform other lives and, at the same time, it is significant because the other subjects have and live their own realities composed of situations that concern them and that, in turn, also affect them.

To this end, it was decided to generate within the areas of ethics, culture of peace and fundamental rights, a conversion of the classroom space, as a meeting place for subjects willing to talk, listen and write “about what happens” in their lives and that alters or empowers them. This decision was taken because the institution has identified that in these three training programs (Cooking, Baking and Hairdressing), are enrolled, in general, people of very low economic resources, who not only do not have the minimum conditions required to study, but generally show that they are deeply altered by any academic or interrelation situation that is adverse to them. Sometimes they show it with words and other times, even if they keep silent, it is evident in their gestures and looks.

These meeting spaces were called reflection circles and in them other didactic devices were used, such as: narrative and participant observation that gave way to the word expressed through writing and reading, which allowed them to express their feelings and thoughts. There was also room for active listening to hear what their companion next to them says. For the active word that engages the feeling-thinking of each and every one and for the questions of meaning among themselves and those of their teacher². All this allowed the apprentices to give an account of the reality lived within the culture in which they are immersed and in which fear and indignation often prevail, because it is inscribed in the patriarchy. There, the trainees, from their feelings and thoughts, expressed their incapacities and capacities, as well as their dreams and hopes in relation to what affects them in some way or makes them angry, or what they silence or express.

In this, an approach to subjectivity is made, which aims to account for the recovery and repositioning of the subject in front of its reality. Here the concepts and methodology used by IPECAL during the researcher's training are collected and culminates with the placement of the subject in the perspective of social research.

2. Objective

To analyze the effect generated by feelings such as anger in a group of apprentices of the Centro de Servicios y Gestión Empresarial (CESGE, belonging to the Servicio Nacional de Aprendizaje SENA), located in the city of Medellín, Colombia, and its implication at a social level.

3. Methodology

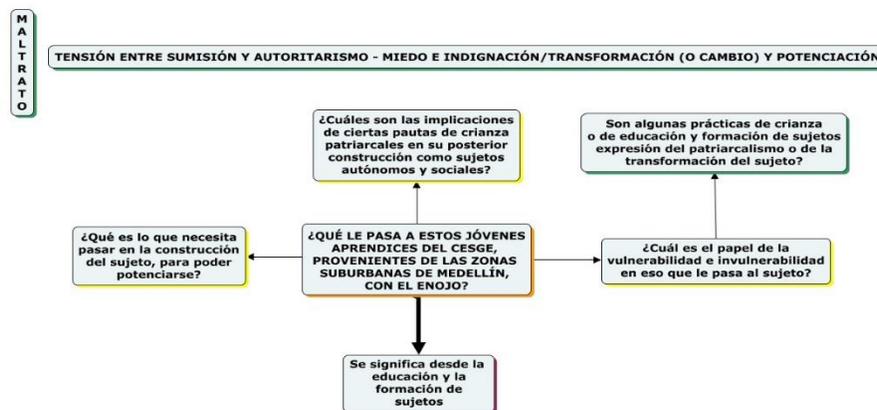
² In the SENA the term for professor, teacher or teacher is instructor, but for the purposes of this research it will be referred to as professor-teacher as this is a more common term.

The techniques applied, such as observation and reflection circles, seek to answer the questions: What happens to these young SENA apprentices from suburban areas of Medellín with anger? and What are the implications of certain patriarchal upbringing patterns in their subsequent construction as autonomous and social subjects?

To this end, the articulation with the totality is established from the viewpoint of a patriarchal logic, which determines modes of upbringing for the subjects, based on their being and being in the world in conditions of superiority or inferiority according to gender and age. This logic is opposed in this articulation, to another one that is built from the formation of autonomous and social subjects, which intends that the learning subjects identify their concrete reality and their potentialities to transform their reality project. In other words: “to become aware of multiple possibilities” (Zemelman, 2010, p.32).

From this perspective, aspects such as submission and authoritarianism, taken from the patriarchal logic that gives rise to mistreatment, result of what this logic can produce. This is confronted with fear and indignation that can lead the subject on the road to change or transformation and empowerment.

Figure 1. Computer walkthrough. Description in original Spanish language



Source: Own elaboration.

From a starting point or framework for the research, this subject who comes to CESGE to be trained in ethics, culture of peace and human rights, within the programs of Cooking, Bakery and Hairdressing, is initially investigated by way of diagnosis, for the reasons that have led him to study in this institution. This allows to identify that he lives in situations of extreme poverty¹⁷ in marginal neighborhoods of the city of Medellín located in strata 1, 2 or 3 of the population, where his family has arrived generally as a result of a migratory situation. It is clarified here that migration corresponds

to that which occurs from the countryside to the city, or that which occurs between suburban areas; but in Medellín, this is generally the result of situations of violence that ends up expelling people from their original territory (IPC, 2012).

Due to this situation, the subject mentions the need to work while studying, to be able to subsist and does so in places such as restaurants, bakeries, hairdressers or stadiums¹⁸, work spaces that have to do with what he now wants to study: or Cooking, or Bakery or Hairdressing. It is thus identified that this apprentice subject shows his conditions of economic and social inequality, since he has to work in order to be able to study, if this is his desire.

In order to have an initial overview of the arrival of this subject, he was asked about: What happens in his family in terms of relationships and responsibilities? Situations such as: “my stepfather mistreats me physically and psychologically and sexually harasses me” appear in the narratives. Situations such as these show the possible experiences while going from childhood to adolescence and from adolescence to the beginning of youth. This is one way in which a particular learner expresses how he/she is violated, but like this example, there are other testimonies that show the same and alert the need to go deeper into what happens to them.

Conditions such as the above make think that it is feasible that patriarchy is the only cultural expression that is defining the experiences of the learner. Does it matter whether the learner is a man or a woman?. This subject who is studying at CESGE is doing so in an institution that has its seat in Antioquia, so he has been constituted from upbringing experiences that have put him in places that are configured from a culture known as *paisa* - patriarchal²¹ (Heldres et al., 2013). The question of what is happening in the family and the community with relationships places this answer primarily on the axis of the cultural and social, and allows to begin to trace what has happened with the construction of the subject towards the generation of his own project, in the line of being and being in the world and transforming practices that affect his relationships: “conjugation of elements of his being-being” (Zemelman, 2010-a, p.2).

3.1 Data Collection Techniques and Instruments.

In order to collect the data required for this research, the following techniques and instruments were used to understand and interpret reality:

- Reflection circles based on the five problematizing questions in the previous image (Figure 1). These were used with the apprentices in the classes oriented to the ethical area of the Hairdressing and Baking programs. And, in the areas of culture of peace and fundamental rights in the Cooking program. The circle was symbolized by the way the chairs were placed

around the training environment and the questions were reflected upon during six consecutive days, for four hours each and by three different groups of apprentices.

- Participant observation: it was used inside and outside the classrooms, after guiding the learning areas already mentioned, while sharing with the trainees in different places, but within the CESGE.
- (Such as the cafeteria and green areas) For the use of this technique, emphasis was placed on the non-directed interview, in order to find answers to the five guiding questions through dialogue.
- Narratives: these were used as devices to report their fears or their family and community indignation, or their anger or mistreatment. They were based on all the problematizing questions and were carried out as a class activity, directed to later collective reflections with the groups of trainees and also through the reflection circles.

4. Results

The understanding of the field of knowledge is directed towards observables that account for the dynamics, links and situations related to authoritarianism, submission, mistreatment, transformation or empowerment, identified through the instruments developed for data collection, which allow to problematize the central question in its relationship with the other intermediate questions and in its articulation with the categories: fear and indignation. This in order to make understandings that give rise to identify the direction of empowerment from education and the formation of subjects, in the path of change and transformation.

For this understanding, the following sections are developed:

- Observables versus reflection.
- Reflection versus categories.
- Other considerations.
- Emerging categories.

4.1 Observables versus reflection

The following path through the observables is directed from that which happens to the subject and which causes him anger, but which, in turn, causes him fear or indignation to the point that it

succumbs him or, on the contrary, allows him to take the step towards transformation on the road to empowerment.

The foundation of the anger that gives rise to the subject's fear and indignation.

These young CESGE apprentices who, as already mentioned, come from the suburban areas of Medellín, narrate a variety of situations that identify common aspects at the moment of reflecting on their condition as subjects in the process of development, growth and upbringing, what happens to them, what makes them silence it or express it, or why do they feel fear or indignation? Among these situations are: homelessness, domestic violence, school bullying and neighborhood violence (the latter results in the death of a close family member or friend, due to the presence of armed groups that surround their neighborhood life).

In 56% of the cases, their families are made up of single or separated mothers, so they refer to the lack of support they have felt from the father, which gives rise to expressions such as: “I do not feel his presence, I am indignant that he does not realize he has children” or, “even if he is alive I never see him and I do not know how to tell him what is happening to me, or I am afraid” or, “I can never count on him...it makes me angry to know that I have no father”. The above is expressed in order to understand a situation that they identify as helplessness, the result of an experience of absence of the protective father, which leads these subjects to express that they cannot count on him when they need him.

On the other hand, helplessness is also visible in their narratives and conversations when they express in their narratives what happens inside the homes and families with affection, where what is seen is that this rather crosses with family problems, which ends up overshadowing the manifestations of affection. Likewise, these problems not only intervene with affection and neglect, but also reveal environments where verbal, physical, psychological and sexual violence is present to a great extent, as follows:

Verbal abuse: here insults come to the fore, which can be seen in phrases written in their narratives, such as the following: “rude words are not lacking in my house, they are from my father to my mother and to us as daughters. Every time I hear it, I feel offended”. This narrative allows to think that when the subject is offended what really happens is that she is indignant, but she does not mention it with this word and even less is said, what does she do as a subject, to manifest to her aggressor that she is indignant or offended by his verbal aggression.

Among other narratives mentioned are those related to physical abuse, and which occurs between men and women and between parents and their children. In the first case, one of the findings says: “My father, when I was very young, used to beat my mother; these are very horrible facts for

any child. She suffered a lot because of the abuse, I was very afraid...”. And for the second case, the following narration is brought: “I was very marked by the way my mother was when I was a child, I always thought she did not love me and hit me too hard; I was afraid of her”. In these narratives it can be seen that the abuse overshadowed the affection and left the subject helpless, or that the affection cannot be valued because the dent of the abuse was stronger; hence the subject feels that she is not a loved person or that her father instead of showing or giving affection to her mother assaults her.

Regarding psychological mistreatment, this is mentioned more in relation to the couple, once it is considered that the couple is already established (in other cases it is openly mentioned that within the family where they were born and raised there was some kind of psychological mistreatment, from parents to children, but this will be discussed later). Some of the cases in which this kind of mistreatment is mentioned say: “I can’t stand the insults and threats from my son’s father who threatens to leave me all the time, I resent that” “The hardest thing to face was the total abandonment of my partner’s responsibility with the arrival of my son by surprise, when I was still a child; he always made me feel guilty and afraid”. This type of mistreatment is not only mentioned when talking about the male-female interaction, but also when talking about “him”, it is also noted how the man imposes himself on the woman and how he minimizes what the woman is or does. Three important elements appear here: the insult that outrages, the threat that generates fear and the guilt that minimizes the subject.

On the other hand, when sexual violence appears in the narratives of these trainees, it is treated as received by them, through a family member. One of these cases says: “When I was about four years old, a cousin used to touch me and masturbate in my presence; I was afraid of him”. These narratives suggest that since they were very young, some have felt this kind of violence and mistreatment, which has made them feel not only vulnerable from an early age, but also unprotected or helpless from those who, as a family, instead of caring for them, mistreat them in this way.

In addition to the above examples of mistreatment and violence, some of the apprentices refer that these situations that have surrounded them in their families have also been felt or encountered at some point in the educational institutions in which they studied until now; this is because they were bullied due to their economic, social or physical condition. There are those who identify that this affected them more strongly than what happens at home or in the neighborhood, because it affects their self-esteem to find friends. Some examples of this are: “nobody liked me because I was always late and hungry, because there was nothing to eat at home...it hurt me, it made me indignant” “they made fun of me because I lived in a tin shack, I had no friends...I was sad, always alone and afraid” “they made fun of me because of my smile, because I had uneven teeth. I was ashamed and afraid

and I felt like crying...now I remember it and it makes me indignant”. These examples suggest that the victim of bullying feels emotionally minimized, which makes him/her prone to be more easily affected by what is said or done to him/her; this affectation ends up giving rise to fear or indignation, but can also give rise to pain, offense and sadness.

However, domestic violence or school abuse is not all that is common in the daily life of these apprentices, they also narrate what happens in the neighborhoods they live in and show that it is not always possible to get away from what happens there, due to the economic conditions in which they live, which do not allow them to think or find alternatives. What happens to them is related to the forms of violence that appear in the neighborhood, there are those who express it this way: “they have grown in such a way...that it scares me...”. This expression leaves open to the imagination what can happen to them there and shows, when it is said that it has grown in such a way, that violence has multiple manifestations in these marginalized neighborhoods, that it is almost impossible not to be touched by it: “I have to live in this neighborhood with so much violence and they killed a friend and I had to look into the eyes of those who killed him, I felt and feel fear”.

This is just one testimony of how death generated by murder is present in situations that create anger and fear, but around it there is confusion, because generally it is not known when it comes, nor who is close to the subject, nor the reasons that led to the taking of the life of a person nearby, nor the moment in the subject's life when he or she will experience the loss of a loved one; this is what the apprentices talk about when they reflect on their life in the neighborhood through the reflection circles. These are some examples: “When they killed my cousin we never knew why they killed him, I loved him very much and it marked me for a long time, because when I remember this it is as if I saw again the face of his murderer, because I had him in front of me...I am so angry”. “When they killed my father who was innocent and I could not meet him, I was a newborn...it makes me so angry when I remember” “When they killed my father, in those days I sent him a photo so he would know me, because I didn't know him and he didn't know me, but it didn't reach him because they killed him because of a conflict between guerrillas and paramilitaries, ...how scary...”. “The death in strange circumstances of my older brother hurts me and makes me angry”. “The murder of my brother was a recent event that marked the lives of all the members of my family, it marked us because of how it happened, due to the fact that there have been left many questions and questions, of how and why everything happened in such a confusing way...I am offended, outraged with those groups”.

The above testimonies are not only repeated very constantly, but they also show that violence in this case is not about blows or words, that if it happens, it will surely culminate in bloodshed, which not only generates fear and indignation, but also anger in its relation to rage, pain and offense.

Implications of certain parenting guidelines

The question “What are the implications of certain patriarchal patterns of upbringing in the subsequent construction of the subject as an autonomous and social being?” once again traces the scope of physical or psychological abuse in these subjects, abuse that, as a rule, has occurred in the home, when the subject is not yet able to stop those situations that violate him/her in some way. In their narratives, they state that what has happened to them with some member of their family, which has affected them, has happened because: “one does not have the necessary maturity to face all that happens to one” or, “it is not the time to face it” or, “I was not in conditions to improve things”. In other words, mistreatment occurs mostly during the process of development and upbringing of the subject, when he/she is still a dependent and easily vulnerable being.

Likewise, they reflect that “it” that happened to them was not “appropriate” to happen because the family should ensure their well-being and, in addition, it is not always easy to understand why it happened to them, if the family is called to “protect”. The above is traced from expressions such as the following: “that harm she did to me was not adequate or right, why?”, “that trauma I was left with is not fair; I understand that she was supposed to give me love, not that”, “I cannot understand how she did it if she is my mother...”, “I can't understand how she did it if she is my mother...”. What is a mother then?”, “It is not easy for me to remember that he was my cousin and he did that to me, I thought he was taking care of me”.

And it is the *that*, as they call it, that has happened to them, that they categorize so far as *damage* or *trauma* and that they express that it is *incomprehensible*, if it finds explanations from the trainees, these are to a greater extent as: a possibility of “family discrimination”, due to the fact of “being a woman or a minor”. Or that it happened to them due to the “economic problems” of the family, which made the person who mistreated them in this way to look for something like a kind of escape valve to the situation he/she was living. Among these reasons or explanations, the following expressions appear: “when mom and dad are not happy, they scold me and my siblings all the time and even hit us”, “when my mom argues with all of us, she yells at us and insults us”, “when my mom has financial problems there is no one who can stop her, wanting to hit all of us and yelling at us all the time”. There are those who interpret that she is mistreated because those who do it need to do it, one of these narrations describes it as follows: “her behavior with me is a discharge of all that she feels, if not, then how will she be able to be well?”

That is to say: the mistreatment that occurs within the family with the children is understood by some of the apprentices as the result of the emotional discomfort of the parents (or of either of them, because as already mentioned, a little less than half of the apprentices have both parents) or, of family disagreements or, of economic or emotional problems that burden the parents or the mother.

These answers give rise to the question: Is it possible that these trainees find these forms of mistreatment natural, normal?

Within the circles of reflection, there is already another concern about “what” is happening to them, which leads them to state that it is not possible for these circumstances to remain and even less so to allow “fear” to immobilize them in the face of what they have experienced; on the contrary, it should be the reason to find a way to transcend these forms of mistreatment. This implies then, that the subject needs to go through a phase of indignation, to mobilize during or after some of these forms of mistreatment; indignation will allow to look for a way out of this situation. What admits to reach this affirmation is that they verbalize things like: “it makes one get ahead as long as one is not demotivated by the words of those people”, “it could affect me temporarily when I was more of a child influencing a lot my behavior as a person, but now I no longer let myself; I act”, “when I communicated it to my boss he told me that surely it was because of the way I dressed, so I presented my letter of resignation, because it made me angry first and then I thought why does he dare to say that?”

As can be read in these reflections, understanding that mistreatment is not natural or overcoming fear of it does not happen from one moment to the next; it is understood as a process that the subject must go through on the road to empowerment and this is how the trainees understand it. An expression of one of them about this process says: “...but I still have a lot of fear that I have not been able to overcome”. This can be understood as meaning that there are things, within the patterns of upbringing and development or the situations they live in, that have left a deeper mark due to their intensity, that lead them to mobilize faster or not, or that give them the courage to transform them. This implies that becoming an autonomous and socially empowered subject is not so easy or quick for every vulnerable learner; some will have to travel this road a little slower.

The risk to the existence of the subject and where to direct transformation

The purpose of this section is to present the information gathered on the question: Are some practices of upbringing or training and education of subjects an expression of patriarchy or of the transformation of the subject? This question is directed towards the weaknesses and strengths that the learner subject finds while growing and being formed, which has to do then with: what is it that happens to him/her? what is it that moves him/her or what restricts him/her to do it?

They do not mention risk, and much less the word maltreatment as a limiting factor, but rather give testimony of other concepts related to these meanings, such as: insults, aggression, damage, dispossession or harassment, in order to talk about what makes them angry or indignant and makes them react in some way, but sometimes makes them keep quiet or silence. All this is related to the

importance given to affection, to tradition, to listening, to being a subject of the neighborhood and to observable behaviors.

4.2 Reflection versus categories

The analysis on the construction of social subjects based on education and training has been asked, as mentioned above and in accordance with figure one (1), about:

What happens to these young CESGE apprentices from suburban areas of Medellín with anger, and what are the implications of certain patriarchal upbringing patterns in their subsequent construction as autonomous and social subjects? Furthermore, is it possible that the type of relationships in which they are immersed are based on authoritarianism or submission? Or, what other types of relationships are instituted? Also, what happens with fear and indignation in these relationships? The answer to these questions gives rise to the development of issues such as: what cements anger; vulnerability and fear; indignation, submission and fear; and finally, from authoritarianism to training.

What gives rise to anger: In this pathway, as can be seen in the preceding pages, different situations have been identified through which these subjects have gone through, which have placed them in evident danger or in some kind of risk, such as helplessness, intra-family and neighborhood violence and sexual and school bullying. All this gives room for anger to be cemented, because the subjects in addition to living in vulnerable contexts due to poverty, they themselves have also been or are violated either by reason of age or gender, or social class. Damasio, in his book “Sentir lo que sucede” (Feeling what happens), defines what can happen to the subject and that transcends, as episodes that mark him/her (Damasio, 2000). It should not be forgotten that these subjects are young, who are barely between 17 and 22 years old, who report that they have to work to be able to study and, in addition, some of them are already fathers or mothers; also, they have gone through childhood to adolescence through the situations noted here below, where physical and psychological abuse was part of their upbringing and adolescence process and according to Gawel, this triggers fears (Gawel, 2019-a).

What is certain is that these situations have touched them in their thinking, but, at the time, did they express what they felt? Did they get angry? And if so, how did they express it? This is important to ask, since according to Gawel, “...there are people who do not know how to feel anger or express it” (Gawel, 2019-c). This is what the author suggests is what is understood to happen in some cases, to these subjects who come to CESGE, because those who have felt the mistreatment, refer that this has been so strong because it has been related to the violence that constrains, both within the family or outside it in the neighborhood or community.

Sometimes the subject, in the face of mistreatment, has no choice but to remain silent or succumb to remain silent in the face of abandonment by the parent who abandons or forgets him, because he still does not know how to express what he feels; or, he remains silent in the face of death by the armed groups that exterminate in the neighborhood, because here the subject does not know how to express what he feels. What is certain is: “that there is a fear that informs” (Gawel, 2019-c). That is why it is silenced.

In this case, anger is sometimes expressed through “an implosion”, as Gawel defines it, which means that the subject is not always silent, but still does not know how to express it, which usually happens during domestic violence.

The situations that allow to see what happens to these young trainees with anger also provide information that indicates that these subjects are not always restored as human beings with the implosive demonstration of this emotion or with its silence. Gawel again reminds us “that there is an appropriate magnitude” for anger and that there is anger that is “healthy and functional” (Gawel, 2019-c). In this case, the subject decides when he gets angry, why he gets angry and in what magnitude he gets angry with that which angers him, but the subjects who are able to follow this process do so because they are also able to resort to “emotional intelligence” (Gawel, 2019-c).

In this case, the CESGE trainees, who state that they have been able to follow the appropriate magnitude of anger of which the author speaks of and that only emotional intelligence offers, have done so thanks to psychological support given by external professionals or due to training processes that have strengthened them; for example, those received through the CESGE. When does this subject report that he/she has been able to respond in the appropriate magnitude? The response is directed more to some events in which they have been in a situation of violation due to sexual harassment. It is reiterated, since it is not in all cases in which this kind of harassment occurs, but in some cases. They state that when this has occurred, they have been able to stop the aggressor, but thanks to, as already mentioned, the strengthening from the training they have received or from the psychological support, which allows, in the words of Gawel, “to discern fear” (Gawel, 2019-a).

In this sense, the strengthening of the subject becomes important at the moment of speaking of the break that he/she comes to make with the patriarchal logic, from understanding what cements his/her anger, which in this case is the physical and psychological abuse, which puts at risk the existence of the subject during the process of upbringing and formation. It is recalled that patriarchy, according to Falcone, ensures its generational transfer through stereotypes (Falcone, 2012). Thus, in the rupture with patriarchy, the subject is empowered in a way that allows him to decide. In this case, for example, what to do in a situation that angers him, because he himself achieves this power to decide what angers him and how angry he gets. In this way, the subjects transcend the ways of life

instituted by patriarchy and that give rise to the violation of the subjects, which leads them to become angry. As already stated below and according to Damasio, there is a limit to tolerance (2009), that is, the subject when empowered is able to make decisions and take a step towards changing the situation.

Vulnerability and fear: what violates the subjects, what makes them angry, also makes them feel fear. But when is the appearance of fear possible? This is generally mentioned by the apprentice subjects in situations of threat, for which we must not forget that according to Levy: “Fear is the sensation of anguish” (Levy, 2000, p.10). And it is here where the subjects mention the word threat more related again to sexual harassment and, also death appears, which as has been said, is connected with what happens in the neighborhood, which can end in lost lives or, in the fear of losing it at the hands of those who hold power there through force and weapons. The threat in both cases, but more so now with the possibility of their own death or that of someone close to them, makes them not only victims of these circumstances of violence and harassment that affect them, but also vulnerable to the possibility that it could happen to them or touch them in a close way at some point. This is what triggers fear and in Levy's words, as mentioned below, it is associated with “humiliation, rage, impotence” (Levy, 2000, p. 10 and 11).

Indignation: what outrages CESGE trainees? Here verbal aggressions appear as the main manifestation of mistreatment, which, in turn, outrages and, which is mentioned more in relation to the treatment given by the man to the woman, through words with which the former seeks to offend her with the intention of minimizing her as a person, through offenses. This male behavior corresponds, as already mentioned in previous pages, to the power relations stipulated by patriarchy for the male-female relationship, which “transcends all spheres of life” (Falcone, 2012, p.68).

Indignation is also mentioned by the apprentice subjects when what they say is not listened to; for example, in situations of sexual harassment, it has been said that if there is a person responsible, it is the woman herself. In this case, what can be expected from indignation is that the offended person becomes upset. According to Damasio in his text “Sentir lo que sucede” (Feeling what happens), this occurs because whoever offends in this way is violating the norms of equal rights (Damasio, 2000).

Indignation is one of the ways to express anger and that anger, which in turn makes one react rather than remain silent, but the apprentice subjects do not always mention in their narratives or in their reflections, how they react to these facts, although it is found that this has led to resignation from the job or separation from the spouse or life partner in cases of inequity. In other words, they have responded with indignation, according to Damasio in his text “In search of Spinoza”, because of the situations that give rise to this indignation, which have to do with inequity (Damasio, 2009). But

indignation gives rise to making decisions and if this is to cut relationships, to get out of the crossroads of inequalities, some of these apprentice subjects have taken that measure.

Indignation is closely related to the moments in which people feel offended; this because in itself, expressions that offend have nothing to do with the demonstration of real constructive affection. Offense, as opposed to demonstrations of affection, occurs especially from men to women through couple relationships, but it is also mentioned from fathers to daughters; which allows relating it to the implications of certain patriarchal upbringing patterns, in the subsequent construction as autonomous and social subjects. According to Falcone, it should not be forgotten that patriarchy resorts to attitudes and behaviors of men towards women, where in this “social imaginary” the feminine is devalued (Falcone, 2012, p.68).

To the above, another element mentioned in relation to indignation is added: the demonstrations of disaffection with which they grew up, which made a dent in their mood and emotional state relegating any idea of empowerment, or as Gawel says: “Sometimes what we feel is dictated by something that is symptomatic, it is not the healthiest part of ourselves...sometimes...it means destroying the construction of a lifetime...hurting ourselves, hurting others” (Gawel, 2018-a).

In this case, many of these subjects have grown up with constant verbal and even physical aggression inside their homes, as the only way to manifest what they feel for each other, which in the end brings as a result, limitations to find the path towards self-empowerment, towards: “Moving towards love”, necessary to “think what we feel, feel what we think” (Gawel, 2018-a). In this case, moving towards that project of one's own life that is thought, that is desired, finds limitations because of how hurt the subject is. The subject needs to reciprocate himself with love.

These implications of certain patriarchal upbringing patterns also have to do with the authoritarianism and submission that this culture imposes on others, since the one who holds the power imposes the rules and the one who must remain submissive complies and keeps quiet. In this sense, the apprentices express that they find it limiting to be listened to; to be taken into account, even when they are in need of help in moments or situations such as harassment. This not listening to the other, happens in patriarchy, because this culture limits the subject for reasons of age or gender, giving rise to submission, which again speaks of relations of inequality: the underage or female subject lacks rights, such as, for example, freedom of expression (the right to speak: to be heard or to say). Falcone defines it as differentiation and thus exposes this that happens in this culture: “This differentiation, ... encompasses norms of behavior, attitudes, values, roles, etc.” (Falcone, 2012, p.68).

This limitation of the patriarchal culture, which affects freedom of expression, has to do with those situations that seem to the apprentice subjects that should not happen, but do happen; they are not fair and outrageous. According to Hernandez, to be listened to is to be present in the life of the

other who gives affection, who gives himself in feelings, who forms, who raises. This, according to this author, is the role of “affection as a device” of change in “children and adolescents” (Hernández, 158, 2015). In the words of Damasio in his text *In Search of Spinoza*: “The information provided by...feelings...can be used...to create conditions in which justice is more viable” (Damasio, 2009, p.297).

But if affection is not only not demonstrated, but justice does not arrive when there are conditions of mistreatment or vulnerability, the subject who goes through these demonstrations that are not very empowering cannot communicate and the transformation of him/herself becomes slower, because it becomes necessary for the subject “to weigh with another person, to understand what is happening to us” (Gawel, 2018-a). That is to say, for the strengthening of the subject, it is necessary for affection to be imposed in the face of mistreatment and violation, hence the trainees state that they manage to stop what affects them when they have gone through training processes or professional psychological support or when they have had the support that, from love, a close person gives them. This is because they learn to love or value themselves or because they know they are loved by someone. Gawel says: “with pain there is something to do” (Gawel, 2018-a). Similarly, with love there is something to be done.

In short, when some form of mistreatment and violation has occurred in the home or when the subject is not yet able to stop that which violates or mistreats him/her, what happens makes him/her dependent on the circumstances, not only because of the stage of development and upbringing the subject is going through, but also because of the state of submission in which the patriarchy keeps him/her because of his/her age or gender, as for example is said in the following testimony already noted below: “When I turned 8 years old I told my mother and she instead of believing me told me that if I continued saying this she would punish me”. In other words, the woman, or the minor, is easily in a condition of submission to authority and probably of fear, but this condition does not necessarily have to last a lifetime. What is expected is that what happens to the subject in the present, becomes information that gives rise to indignation at that or another moment, not necessarily very early, but at some point, so that she can act in favor of herself. Gawel reminds how important it is to “act” in the face of that information one has (Gawel, 2018-d).

Submission and fear: overcoming fear in situations that generate submission is a process that the learner goes through, from the moment he/she is open to listen to the alert that appears in the face of what happens to him/her, which he/she knows is not “fair”. Levy describes it as follows: “to experience ... by being afraid” (Levy, 2000, p. 10 and 11). And one of the trainees warns: “...but I still have a lot of fear that I have not been able to overcome” , a testimony, already noted below, that

ratifies that this is a process through which the subject has to go through. Damasio, in his text *In search of Spinoza* confirms it: “The information provided...can be used...to create conditions in which justice is more viable” (Damasio, 2009, p.297).

Here justice is with myself, but understood in this way: with that which limits me. Once the latter is achieved, it is possible to return to relationships, affection and communication, because all this can be reestablished with the world that surrounds the subject, because: one “forgives” the other in the words of the apprentices, which is nothing other than the possible reconciliation. Possible because one believes in oneself and is reconciled with oneself or, one respects the parts from the equality of conditions not from submission; in the words of the apprentice subjects, this is necessary to be able to “heal” oneself... to leave fear behind. Zemelman, in his interview with Rivas, recalls that fear “is marked in the unconscious” (Rivas, 2005, p.137). So, to locate it and leave it is not easy because it is behind the “discourses”, says this same author.

For all of the above, the subject needs to take the decision and the attitude to change; the learned subjects call this “letting go”. Levy defines the above, in his audio “Fear”: “the nature of this reaction will be the destiny of this emotion”; this to explain the importance of overcoming fear through listening to fear itself, in order to take appropriate attitudes, which allow to dissolve the same fear (Levy, 2008).

From authoritarianism to formation: as can be read in the previous pages of this chapter, these young people have grown up and have been formed under the patterns given by the patriarchal culture; they have been immersed in it, hence the situations of authoritarianism, submission and fear of which they testify, that they have lived through. Thus, what has happened to them during their upbringing and formation process is a consequence of the power relations established by this culture so that men impose themselves over women and so that adults impose themselves over minors. These relations are made effective through domination and subordination, which Cagigas defines as follows: “concrete and fundamental interests in control, use, submission and oppression” (Cagigas, 2000, p.307).

If it is a young woman, socialization and education within the family create low self-esteem while she is being formed within the family, since a submissive and dependent behavior is expected. On the contrary, if one is a young man, socialization and family education impose a “burden”, which Cagigas and Falcone define as follows: fundamental decision making and the exercise of “authority” (Cagigas, 2000; Falcone, 2012).

This polarization of training according to gender has been instituted as a requirement of what should be, which is not rejected, but this places the learner in a place, either in that of subordination

or oppression; both making one feel fear or indignation. The subject realizes when a recognition is made in the classroom of what have been some experiences in his life, because according to Gawel: One “learns to be hard and tough”, “to be feared more than to be loved”, to “feel guilt” or “anguish”, to be “demure (a)” among other things from the culture, but the subject, can always “expand the concept of identity” that the culture transfers to him (Gawel, 2019-d). The instituted has to do with tradition, which in this case is related to everything that is transmitted through the patriarchal culture, to ensure customs and traditions, which ultimately ensures the permanence of that culture.

It is worth noting that it was not possible to identify in this research other types of relationships instituted outside the patriarchy, other than those that some of the trainees are forging on a daily basis, through the transformation that they report they are achieving, through psychological or professional support and the strength given to them by the training processes in which they have been immersed.

In this sense, the trainees propose that in this interest they have in transforming their lives, so they should be supported to build another type of possible relationships, which Gawel defines as being: “a better ancestor of myself” (Gawel, 2019-d). The idea that the trainees have is to give place in their lives to issues related to rights, such as: dignified treatment, respect for difference or for the other, gender equity, justice and the right to expression. This, on the way to change stereotypes of ideas, conducts and behaviors socially accepted in the patriarchal culture, which Falcone defines, as stated below: “social imaginary” and that “transcends all spheres of life” (Falcone, 2012, p.68). This imaginary of patriarchy, as can be observed in the narratives and testimonies, has been affecting them socially and psychologically due to the consequences it has brought them for coexistence and physical, emotional and spiritual well-being, since according to the same apprentice subjects, it has given rise in them, to: depression, emotional or psychological burdens, complexes and delusions of persecution. This, in Levy's words, means that the situations experienced have triggered in that, by the fact of “being afraid” (Levy, 2000, p.11).

Fear is what patriarchy uses to ensure the subordination of some over others and this fear has been related in the CESGE apprentice subjects, with damage or trauma, words with which they generally define what has marked them. “It is hard to remember”, according to Gawel that which has cost the subject from the impositions of culture, but the moment arrives “when we weave with strong threads the new brain” (Gawel, 2019-d). That weaving is called by the apprentices as already said: “letting go” to heal and it means to achieve that step of cutting with the affectations to heal. This can be achieved according to the previous author, but “it depends on what we have learning attitude” (Gawel, 2019-d).

From this reality, the construction of social and autonomous subjects based on education and training becomes important as a space and encounter for meaningful transformation, allowing the growth of the subject from the point of view that he/she finds paths of opportunity to free him/herself from the limiting factors that hinder the healing of situations experienced. The only thing that is needed is that the subject is willing; according to Gawel: “It is necessary to turn off the voices that limit us, to decide changes, to recover and to continue the path towards transformation” (Gawel, 2018-d).

The construction of subjects is then not only a matter of the subject alone, it includes the transformation of spaces - family times and other possibilities, which allow learning and the establishment of new relationships; it also contains the external professional supports that empower the subject because they motivate him/her to be and to be in the world, but for this construction to be possible from the transformation, the subject needs to be available for change. The intention is, in the words of Quintar, in the text Pedagogy of the dignity of being: to build knowledge from “our own reality” (Rivas, 2005, p.117).

4.3 Other considerations

The formation and symbolic representation of anger

If the foundation of the anger suffered by the young apprentices of CESGE is a consequence of this patriarchal upbringing practice, which leads them to find it difficult to get out of this emotion when they have been violated or rejected; then, what kind of symbolic representation does this situation lead to? In order to answer this question, it is necessary to talk about symbolic representation, the right to have a voice and recognition in history.

Symbolic representation: this idea allows to delve into anger as an emotion, to see that it moves the interactions of the learning subjects with their peers and teachers, while constituting the motivational framework from which they establish relationships that give rise to social interactions. In this sense, what must be taken into account, according to Levy, is that “anger is, in essence, a remnant of energy that is destined to increase our resources to solve the problem that makes us angry” (Levy, 2000, p.30). This means that there is no reason to confuse anger with the problem and what we must do is to take advantage of this emotion to solve the problem.

Now, social impotence is one of the consequences of anger, so if the young person strengthens his inner self during his stay in the CESGE or other training process in which he is enrolled, emotions need not affect him negatively, because he will be able to use this energy from

optimism, as opposed to the sense of social impotence, when he experiences situations that violate his rights. That is to say, according to Levy, he will be able to regulate energies such as anger (Levy, 2000). This is a step that moves him from the violation to the vindication of his dignity, but it is not always easy, because the cultural conditions in which the young person was raised do not always allow the empowerment of his expression. According to the same author, he must learn to move “from the anger that destroys to the anger that resolves” (Levy, 2000, p.30). This statement is also supported when interpreting Zemelman, when he says that it is necessary to: “...not make the present lose its structuring character of the processes, in order to recognize its potentialities through an open and flexible conceptual structure” (Zemelman, 1994, p.29).

From this perspective, it should not be forgotten that training institutions have historically had a structuring commitment with social and cultural changes that tend to benefit the population and therefore the individuals that compose it. In the case of CESGE, the inclusion in its training programs of the areas of ethics, culture of peace and fundamental rights, have this interest in empowering young apprentices, social weaknesses, to turn them into socio-cultural skills as a fundamental part of those changes that the subject needs to make. But is this being achieved? Or, as Quintar puts it, what is being formed is “a subject who is always thinking about how to be what he/she is not” (Rivas, 2005, p.117).

It should not be forgotten either, that apprentices are the fruit of the prevailing patriarchal culture that intervenes in their modes and forms of expression, so that the changes that empower the subject not only have to do with what he/she proposes to change about him/herself and for him/herself, but also have to do with the training institution rethinking its educational and formative role: how to really influence the traces left by these upbringing practices in the subjects? This, according to Quintar in the same text above, leads to thinking about one's own history and reality (Rivas, 2005), that is, the history of both the institution and the subject.

This thinking then has to do with delving into the patriarchal culture to see how it has violated, silenced and made invisible not only these young people, but also their families and suburban communities living in Medellín. This has happened through the historical inequalities of the economic, social and political order, a consequence of subalternization, understood by Zemelman as the maintenance of a dependency derived from a dominant hegemonic power (Zemelman, 2005). The lack of awareness of this dependence diminishes the political and autonomous capacity of the subjects coming from the marginalized neighborhoods of Medellín. Thus, the strengthening of this capacity allows the generation of foundations for them to continue building their own empowerment as possible subjects or subjects with a projection of a possible future. Zemelman defines this as “the absence of the subject” as opposed to an alert subject (Rivas, 2005, p.120).

It is by giving relevance to the strengthening of the subject that it becomes possible to place the areas of ethics, culture of peace and fundamental rights at the center of opportunity, so that their intention is directed to the empowerment of the subject, when they realize that they come from a history of social marginalization, marked by the complicity and participation of hegemonic and patriarchal interests. The teachers of educational institutions such as CESGE, decide whether they contribute to the ideological domination of the subjects or, on the contrary, they contribute to the empowerment of their capacity as subjects. This means that, since reality gives opportunities to both learners and teachers, the latter can imagine possible ways for young people to understand the importance of empowerment, as in the case of transforming their anger into energy, so that they can find ways to dignify their lives. From this perspective, Zemelman says: “if the subject builds, the implication of this challenge is how to enable him to do so” (Rivas, 2005, p.121).

This is a value commitment with the young people, which is established from the family reference of what has happened to them and the situations they have had to live through, which they report in the reflection circles, in the narratives, in the testimonies and in the construction of knowledge that emerges from them. Through these devices, it is possible to realize that they are young people whose rights have been violated, young people whose voices have not been heard; they also show what has been done to them over the years: to restrict their security when expressing themselves, among whose symptoms is that they do not feel entitled to demand respect, or to show their indignation. The following two stories are an example of this: “...I lost my family, the police caught me and I was locked up for two years, I lost many people who believed in me” (Lucia). “My first memory is of my father being verbally violent towards my mother... he was a very aggressive man and he was also very tough with us... I experienced too much violence, because as we know, Medellín and its popular neighborhoods have suffered too much violence and that affected me deeply, and this deeply affected my soul” (Juana).

The right to have a voice: the above stories suggest that, if by expression we mean the right to speak or, in other words, the right to have a voice and to be heard, then testimonies such as these of the young people, show and allow to bring to the discussion, that throughout time, these subjects belonging to poor families, or minority groups or vulnerable communities have been physically, socially and culturally restricted in their right to speak or express what they feel about what happens to them in the context of colonization and patriarchal and political subjugation; their existence has no value for those in power. For Quintar, in accounting for this, “...in the narrative of the subjects, traumatic memory is characterized in the paradox of being a disorganized organization of facts, I would say torn, broken, which is retained in a latent emotional field of pain and horror...” (Quintar,

2015, p.382). This ultimately affects the construction of the future of the subject and it is here where the educational institution is called to think about its decisions when opting for one or another training path, because, according to Zemelman, “knowledge finds its deepest meaning when it is built on values” (Zemelman, 2014, p.21). Furthermore, when taking into account, according to this same author, the “marks of subordination, marks in listening that were structuring the personality of the new generations” (Rivas, 2005, p.117).

If young people in the suburban areas of Medellín strengthen their security in the word, understood as the political power that is achieved when they acquire the ability to express themselves from the feeling-thinking, that they have the right to do so (to say, to inform, not to remain silent, to decide what happens to them), they will be able to feel what the right to have a voice is. This is what has weakened the subject and what has been violated over time through these patriarchal upbringing patterns that remain in the Antioquian culture and that lead some subjects to remain submissive to others, because they have been made invisible little by little, socially and politically.

Sometimes, they are also physically exterminated at the root, as is the case of what happens in the commune, with the death of those who do not submit to the power groups that prevail there. This outrages and has to do, according to Quintar, with the subject's need to recover “the dignity of being” (Rivas, 2005, p.140), which is understood here as the challenge on which the subject must walk if he wants to become visible from his own historicity.

This visibility finds among its paths, education and training of young people in the suburban neighborhoods of Medellín; their training becomes a *hope* to get out of that patriarchal logic and find that they are recognized as human beings subject of rights. Hope, seen in this way, is part of the subject's conscience, which places in tension and makes possible realities viable, to the extent that it serves as a valve to transcend everything that happens to the subject. For Quintar, this is explained by the conscience: “In this way, ways of thinking and acting in the world and transformative action alternatives are configured...” (Quintar, 2006, p.40). Consciousness is possible thanks to transformation processes that include formation, thought and action to transform lives.

It is in the search for this *hope* that young people come to CESGE; historically, their opportunities have been restricted in the territory they inhabit. There, their rights have been restricted for the benefit of others who are only there or arrive there because they know they are the owners of the power of force that reigns in these territories. The life situation of these young people is one of total inequality in terms of conditions and opportunities, so studying in one of the SENA training centers is their hope for a better life, as in the case of those who come to CESGE, this is their only possible way out of extreme poverty and economic and social marginalization by legal means. Rivas defines the importance of hope as follows: “where there is still hope, we can bet on a solution based

on the historical dimension that trusts that we will arrive in time to a sustainable type of subject, in part through education” (Rivas, 2005, p.131).

Recognition in history: These young people experience injustices, which are committed at the time of ordering situations that occur in the family, in which conciliation is not chosen. Likewise, they observe benefits, which include some and not all because of their condition, whether gender or age. In addition, they are spectators of the mistreatment, which is given to some members, for any valid reason or not of the oppressor (father, mother or older brother - sister), and finally, they also see the violation of rights and repression, to which some of the members are subjected, because that is the way to order the family chaos. This implies, according to Calatrava, that it becomes necessary “affirmative action measures (that) constitute a strategy aimed at eliminating or correcting persistent inequalities and gender gaps” (Calatrava, 2013 p.11). But these measures need to be implemented both in families and in the community.

Recognition in history: The measures of positive action are necessary, because all those experiences that fractionate the subject are identifying the importance of making transformations on the way to its empowerment; the transformations are the measures of positive action. What happens when a subject is empowered? What happens, according to Zemelman, is that the subjective factor of itself claims it as a historical subject (Zemelman, 2010-a). The subject himself is recognized in his history, because he thinks about himself and constructs himself from his needs. This is what the apprentices are expected to achieve through the areas of ethics, culture of peace and fundamental rights. But if the lives of these young people turn in circles of indignation and fear, will they be able to recognize themselves in their history?

The above does not speak of anything other than the conflict that has been generated from the patriarchal culture to these young people, with the aim that they disappear or become consumers and dependent subjects of the economic and social system, which is established from a patriarchal viewpoint. It is from this logic that the concept of classes is established and they are placed in the lower social class; or in Colombian terms, in low social strata, which includes people located in strata 0, 1 and 2 of the population. People located in the low social classes or strata suffer all kinds of social and economic exploitation, which leads to their vital existence becoming a constant situation of precariousness and oppression or, in Marinho and Quiroz's terms, inequity (Marinho and Quiroz, 2018).

In Mora's words, in the previous case, it is possible to speak of a patriarchal capitalism, in order to understand the relationship between public policy and patriarchal logic, which is nothing

more than: "...the capitalist way of doing things is subordinated to the patriarchal way of doing things" (Mora, 2005, p.8). According to this author, those who have more are the "patriarchs" and those who have less are the rest: "the workers" (Mora, 2005). This author also recalls that the relationship between patriarchs and workers is "evidenced in the privileged treatment received by the bread winners, the patriarchs, in comparative terms with respect to the rest of the workers, in relation to the level of income, job security or hiring conditions" (Mora, 2005, p.8). So, workers are losing their security in the capitalist way of being every day.

From this concept of patriarchal capitalism, it is possible to understand the problems that have been created for these subjects of the lower strata; in addition, these problems have been socially "used" to intervene the subjects. Here it is also important to realize that the subjective, the supposed superiority of some and inferiority of others, in addition to the idea of progress and quality of life, are essential elements that historically have been used by the members of the most powerful Antioquian family and by the hegemonic groups of power, to legitimize the domination of people within the family itself or of people belonging to poor or minority communities, such as the subjects living in the suburban areas of Medellín. The following account states: "...I lived through complicated situations that I had to face due to my reality. This has implied disrespect to my dignity, marked by what has created a division between rich and poor... I have encountered serious difficulties to survive" (Luis).

This narrative fragment of one of the trainees gives an account of how the domination of some over others has been legitimized, which has led these young people to become "victims" of patriarchy, which bases its discourses, according to Chinchilla, on interpretations that contextualize the role of the poor, the marginalized and women through oppression and submission, which end up minimizing some subjects because they "reproduce the oppression of the weakest" (Chinchilla, 2014, p.16). From this same oppression the ideological reduction and domination of the lower social classes has traditionally derived, through the relations established between classes. Moreno et al. say: "relations with the lower social classes were reduced to a small dominant caste and a dominated popular class (Moreno et al., 2010, p.196). Today patriarchy has not changed this situation of those who dominate and those who are dominated.

These forms of oppression persuade the less favored social classes to remain submissive based on social, economic and political inequalities; that is why they endure over time, along with a patriarchy that serves as their foundation. These situations become, in Zemelman's words, "challenges"; this author expresses it as follows: "As the subject is increasingly located between determinations (with totalizing pretensions) and the indeterminate, a situation is created characterized by elements that confer instability, but at the same time define challenges" (Zemelman, 2010-a, p.15).

In short, the challenges in this case allow to ask ourselves how the subject can transform himself in order to recover? And in the face of this inquiry, it is necessary to start from the reflection on the damage that has been received. Only in this way will the subject be able to find the potential to formulate from himself and for himself a new position, a new critical discourse and an optimistic attitude, which will lead him to look for ways of transformation. Again, Zemelman recalls: “...rather than inventing fictions about the future, have the options to discover the possibilities of openness that are contained in the real, conceived as a potential present constituted by the need of the world and of being a subject” (Zemelman, 2010-a, p.15).

In this way, one of the trainees' narratives says: “I had a partner who assaulted me physically, psychologically and sexually. It lasted 5 years; he created in me low self-esteem, fear of being able to give my opinions and to decide; total dependence, instability, insecurity, distrust. It damaged my life, dreams and illusions”. But this testimony ends like this: “I was able to reconcile myself by making the decision to leave fear behind and get away from it.

What the narrative brought to this discourse speaks of is the consciousness of the subject or “present potential constituted by the need of the world and of being a subject” of which Zemelman spoke further on. This is reached at the moment in which one decides to break with the given, to embark on the path towards the ungiven. This moment of the process towards empowerment can be reached alone as an empowered subject or, with professional help, when necessary, but it is easier or less painful, when from the training given by those who have this commitment, it is decided to assume it from the social and cultural changes that tend to benefit the subject, in the interest of empowering it by strengthening its weaknesses caused by the divisions in its subjectivity, due to patriarchal experiences. Damasio synthesizes it this way in his text “Sentir lo que sucede”: “without conscience... I would not have known its difficulty... Indeed, conscience is the key to an examined life” (Damasio, 2000, p.21).

Hence the importance, from the processes of education and training in the current reality, of thinking about this patriarchal logic and proposing ways of decolonization that aim to free the new generations from these conditions of inequality, which reproduce machismo and the superiority of some over others, while at the same time cementing mistreatment and putting the existence of the subject at risk.

4.4 Emerging categories

Within the new or emerging categories that appeared during this research, there are two that, due to the nature of the text, include all of them: damage and healing, understood as:

Harm: is related to affectations: “it is the destructive action on the other or on oneself” (Levy, p.41), which have as a consequence, according to this author, issues such as “suffering” and “punishment”.

Healing: related to the interaction and interrelation between like-minded and with like-minded; it also has to do with *learning* and the search for new *experiences*, with *communication with life* and the *ability to think life differently*; it also includes the ability to have *an appropriate language to think about oneself* and *to think about one's life*. In other words, it is: “weaving a brain with good mental, emotional and physical nourishment” and starting from the fact that “life begins today” (Gawel, 2019-d).

5. Possible paths.

Once the situation of the young people who come to CESGE is understood, the observation is made that, as a training institution, it has the challenge of thinking of itself as a space for the decolonization of subjects. This necessarily implies asking how to generate the space for the foundation of a possible project for the trainees? On the way to this answer, it is essential to identify the paths to follow, which will provide the basis for this project for them, starting from the principle that they will be able to develop it by means of a foundation that articulates the needs of the subject from different orders, such as the economic, social and cultural. This path allows taking into account the relationship that must exist between the institutional pedagogical model and the students' project, especially when CESGE projects that the apprentices who arrive at its classrooms end up participating in the economic and social activities of the country, either as workers or entrepreneurs, but always feeling part of society and, therefore, contributing to it, building in it and becoming a subject in it.

In this project direction, Zemelman says that it is important to “accommodate the subject to the project and the project to the subject” (Zemelman, 2011, p.22). This may give clues to suggest that an important element to consider within this angle of view is that young people arrive at CESGE, after having or living situations in their families and communities referenced in patriarchy and in the traumas that this leaves in the subjects. Hence the importance for the educational institution to include among its educational interests, not only the economic and social interests demanded by the Colombian State, but also the cultural ones, and within all these, to think about the ideological and class (stratum) foundations that permeate the lives of the subjects and to link them in its curriculum. All in order to contribute to the history of the subjects, within the framework of decolonization and against colonizing policies that advocate the maintenance of practices of subjugation and submission, into which the institution can easily fall. This translates, according to Zemelman, into the need to have “conscience and will” (Zemelman, 2010-a, p.6).

This bet on where to direct the training from CESGE, while relating to the being, feeling, doing and living together of the learner, allows turning the institutional space into a place for the strengthening and empowerment of young people. This can give rise to expression (oral and written), as well as active listening, understood as ways of recognizing their stories, their narratives, their reflections and their productions articulated coherently with the curricular areas of ethics, culture of peace and fundamental rights. In these areas, it is possible to talk about their family and social experiences, within the framework of patriarchy, experiences that are traumatic. Quintar recalls that this kind of experiences are: "... an organization of what is experienced and lived in the narrative of the subjects" (Quintar, 2015, p. 382). But once this organization takes place, the step towards transformation is taken.

Taking this curricular direction that proposes to involve the experienced and lived in these areas, is to make it possible for the institution to project the development of the being of the learner, giving place to ethics, emotion and the right of the subject, while accounting for, in the words of Quintar, "the traumatic memory" (Quintar, 2015, p. 382). This projection, equally has to do with what Quintar also raises, when he collects according to Maturana, for a "theoretical-methodological approach", the following to take into account: "The autopoietic capacity of the human being. Emotions and language as the basis of human and social behavior. An ethic based on the acceptance of the other as a legitimate other" (Quintar, 2009, p. 22).

What Quintar wants to propose with these three elements is that education and training should give importance to what happens to the subject in his reality, to what belongs to him, to his world, to his experiences. This may be possible to be defined from "the paradox of being a disorganized organization of facts, I would say torn, broken, which is retained in a latent emotional field of pain and horror" (Quintar, 2015, p. 382).

That is, if the training has the awareness and the will to empower the subject, it must allow him/her to reflect on him/herself. Hence the importance for the institution to allow the subject to reflect on what is happening to him and for the institution as a training institution, as well as the teachers, to give particular importance to the subject's culture and allow him to analyze it critically, in order to base his own empowerment. Quintar continues stating, picking up Lacan, that "The known words are not enough to explain the unexplainable because there is no record in the symbolic of what happens in the real, as Lacan would say" (Quintar, 2015, p. 382).

The process of reflection implies that the subject enters to contrast his reality in order to achieve a decentering of it; that is, to leave his own past experience in order to see other possible things in the present and future of himself. What we are talking about here, according to Zemelman, is "a reflection oriented to locate the subject from the tension" (Zemelman, 2010-a, p.3).

With this directed interest, it is important that the analysis of the subject is incorporated into its own narrative, as a pedagogical requirement for the production of substantive knowledge, on the way to its empowerment. That is, according to Zemelman, “the potential open to possible constructions” (Zemelman, 2010-a, p.3). In this order, the narrative as part of the reflective process also becomes the possibility of the encounter with the other, who through listening to what is narrated becomes aware of what he did not imagine, that could be happening to the other, which in turn was happening to him.

This reflective process transverzalized by a methodology that permeates the construction of empowerment finds as a starting point what happens to the subjects. At the same time, it opens the door for the subject to imagine and project his/her empowerment. This is defined by Quintar as: “processes of subject formation that have as a basis of thought and action: historical thinking, historical knowledge, rethinking the present, categorial thinking, radical imagination, the desire to know and to think critically and historically, the subjective activation of the subject, the impeccable word, the congruence between feeling, thinking and doing, responsibility with oneself in relation to the other and opening communicational dialogues” (Quintar, 2015, p.388).

From this reflective process, the subject can ask himself: How much sense does it make to remain submissive to what is happening to him? or, how much sense does it make to take a step forward on the road to a possible future, to energize his life, to empower him, to make him a historical subject? This is the challenge of CESGE, which in turn becomes the challenge of the subject who comes to its classrooms. This also implies bringing the context of the community to the training, the one in which the subject is immersed, who in turn has a family and lives in a community, particularizing what makes the subject uncomfortable economically, socially and culturally, but at the same time, respecting the subject, his community and his values. This is, in the words of Quintar, “the irrational and the social madness” with which the subject is burdened (Quintar, 2015, p.389).

This methodology challenges the formative practices of CESGE, since the institution makes a call to involve the context, but this interest remains in the general and abstract, when it comes to taking into account the being of the subject, because the teacher prefers not to be touched by what happens to him/her. Quintar, on the contrary, reminds us that the “formative action... implies assuming who we are as hopeful and creative beings” (Quintar, 2015, p.389).

In this case, the call to the teacher is to be touched, to allow the formative process to be relevant, understandable and comprehensible for the subjects from their own reading of reality, about the situation they are going through with what is happening to them there. This leads, according to Quintar, to act through a dialogic process that overcomes the “paralysis” and frustrations in which they may be immersed. That is what the construction of hope is about, which occurs to the extent that

one understands and acts on one's own reality and its transformation; it is: "that flow to catch new events and recreate new possibilities" (Quintar, 2005, p.251).

In short, if the subject wants to act on his own reality, he can do so after elaborating his own recognition and his own reflection, which will allow him to act from himself, from what he has known and from his feeling - thinking about what is happening to him. This is a critical issue, which, in the first instance, requires deconstructing his memory and his reality, in order to transform them later, once he knows where to direct his changes. The subject will be involved in this change from the responsibilities with himself: his beliefs, values, ideology, unveilings and deconstructions; it is here where the educational institution can get involved, but the final responsibility is of the subject, and it is also the ethical commitment of the teacher, in knowing from where and for what purpose he/she teaches.

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