



The Category Human Condition and the Integrating Spirit in the Higher Education

Freddy Varona-Domínguez

Study Center for the Improvement of Higher Education, University of Havana, Havana, Cuba

Email address:

fvarona1960@gmail.com

To cite this article:

Freddy Varona-Domínguez. The Category Human Condition and the Integrating Spirit in the Higher Education. *Science Journal of Education*. Vol. 9, No. 6, 2021, pp. 226-233. doi: 10.11648/j.sjedu.20210906.15

Received: November 24, 2021; **Accepted:** December 16, 2021; **Published:** December 24, 2021

Abstract: The theoretical basis for this article is the category human condition and complex thinking. This category was created by the German author H. Arendt, with her highlights that the human being is a human being as a result of everything with which he relates. The great value of this category is that it leads us to think that in order to properly understand the human being, it is necessary to perceive it in its entirety. This category corresponds to the inclusive spirit that is increasingly important in the world of the 21st century. Technological scientific development and some theories, such as complex thinking, show that it is necessary to take into account the spirit of integration in society and also in higher education. If the category "human condition" is used in higher education, it can be promoted that the human being is conceived with an integrating spirit and that fractionation is avoided. The objective of this article is to argue, through the category of human condition and the integrating spirit of complex thought, the existence in higher education of manifestations of thought that fragments and reduces, which it is necessary to face. This study was developed through the documentary methodology, given by the critical study of texts and the analysis of written information, as well as from the methodological perspective of complex thinking, specifically regarding the careful attention to integration and opposition to reductionism and disjunction. Methods used: analysis, synthesis, logical history, as well as conjugation of the universal and the particular. Results: the value of the human condition category is argued to display the integrating spirit in higher education; the value of the integrating spirit is highlighted to face the overvaluation of professional qualities and rational capacity in higher education. Conclusions: current social conditions demand that the integrating spirit be deployed; the category human condition is essentially integrative; the use in higher education of the category human condition facilitates the deployment of the integrating spirit; In higher education, the integrating spirit is a valuable force to confront the fractional thinking that manifests itself in the overvaluation of work qualities and rational capacity.

Keywords: High Education, Complexity, Reduction, Disjunction, Affectivity, Indifference, Human Condition

1. Introduction

The scientific and technological revolution that has been unfolding since the middle of the 20th century has endowed human beings with a superior capacity to modify natural processes and even to transform themselves, in turn, it has generated a gigantic amount of information, which grows in an astonishing way and allows the consolidation of a series of knowledge, such as microelectronics, biotechnologies, among others. All this has opened the doors to what until recently was a chimera or a very creative fantasy. On this basis, in the 21st century the importance of knowledge, particularly scientific and technological knowledge, is

becoming more and more noticeable, not only to raise the level life of the human beings, to increase their degrees of satisfaction or extend the duration of their existence, but also to be prepared in order to be able to face contingencies such as the COVID-19 pandemic. The optimal degree of these purposes is not achieved with a simplifying way of thinking, which divides and separates, but with a complex and integrating one.

Higher Education is at the center of this revolution, but this characteristic has not eliminated in Higher Education the thinking that reduces and fragments, and that, consequently, complex and integrative thinking, that is in line with current scientific and technological development has come to

predominate. This insufficiency can be observed, for example, when graduates do not fully satisfy the demands of society, among whose causes may be the predominance in the teaching staff of a reductionist and fractional vision, as happens with regard to the overvaluation of the labour preparation of the students or their rational capacity to the detriment of affectivity.

One way to advance the integrative vision in higher education is through the study and application of complex thinking. For this purpose, the complex conception of the human being is of great importance, through which it is conceived as a totality. Various theories and categories may be useful for this purpose and can be used with critical reasoning. This can happen with the category human condition according to the understanding of the German author Hannah Arendt (1906-1975), with which she emphasized that everything that has relationships with the human being conditions their existence as a human being; Hence, when taking it into account in higher education, it is emphasized that it must encompass the human being as a whole and with all the links in which he exists. From this perspective, the possibilities for fragmentation and reductionism that take place when it is thought that higher education only has to attend to the work qualities of the student body or when only rational capacity is recognized as valuable. These issues are at the core of this work. It is worth pointing out from the beginning that complex thinking does not categorically deny fragmentation or separation, but it does mean that they are conceived as an absolute.

The fight against the predominance in higher education of thinking that reduces, fragments and separates, and the use of the human condition category for this purpose, require the deployment, without limitations, of creativity, especially in terms of the search for procedures and methods that contribute to achieving this purpose, which must be addressed from all perspectives and with all means. In this case, there is the writing and publication of texts that reflect on this issue, criticize extremisms and expose criteria and solutions, in order to encourage scientific debate.

These considerations take on a more striking nuance if one takes into account that, as the authors Wee and Monarca [43] affirm, in the face of higher education (teaching, research and extension) there are various trends that move between the democratization of public spaces and access to knowledge, on the one hand, and its commodification, on the other, that there are various studies about the process by which such education has accommodated itself to the demands of a mercantilist model or resists it, and that the Higher educational level “seems to be gradually losing its social function and is beginning to rapidly integrate into a new economic rationality”. Regarding these topics, it is worth rethinking the role of higher education as a professional educator and as a citizen educator. It is worth noting that between these two edges there must be no discrepancies, it is enough that there is an integrating vision, capable of defeating the thought that simplifies, fractionates and reduces. The human condition category is of great value in

helping to elucidate this matter.

The objective of this article is to argue, through the category of human condition and the integrating spirit of complex thought, the existence in higher education of manifestations of thought that fragments and reduces, which it is necessary to face.

This study was developed through documentary methodology, given by the critical study of texts and the analysis of written information and from the methodological perspective of complex thinking, specifically regarding the careful attention to integration and opposition to reductionism and disjunction. Methods used: analysis and synthesis (to determine the contributory ideas with the object of study), logical historical (to attend to the historical conditions and thematic coherence), conjugation of the universal and the particular (to take into account the common and the specific) and comparison (of ideas, texts, etc.).

The bibliography is made up of articles and books, many of which have recently been published and others considered classics on these topics, such as *The seven knowledge necessary for the education of the future* [37], *The head well put. Rethink the reform. Reforming Thought* [38] and *The Human Condition* [4].

2. Development

Today it is impossible to write a text and not mention, albeit on the side, the covid-19 pandemic, with its damages, especially the irreparable loss of thousands of human lives, and with the challenges it has placed before humanity in terms of scientific, technological and social organization preparation to face epidemics, catastrophes and global evils of various types and magnitudes similar or greater, in order to avoid deaths and the spiritual consequences they leave, as well as material damage and dire consequences for the existence of the planet. The human being will emerge triumphant from this crossroads thanks, above all, to the personnel dedicated to scientific and technological matters, not only for their professional training, for their knowledge and rational capacity, but also for their moral values and for the sentimental and passionate burden that dedicate to such a task.

The gigantic development of science and technology, which sustains this optimism, in turn influences higher education in every way and, therefore, conditions many of the changes that take place in it. In this maelstrom, it is essential to keep in mind at all times that those who are being educated are human beings and not just budding professionals and, therefore, they are rational and affective entities in whom interest must be awakened not only for the profession, but also by the society where they live.

3. The Human Being in the Light of Two Ways of Thinking

There are two statements that, as well-known, may seem

unnecessary to remember: one, the human being is the object of education; and the other, all educational work is always based on a conception about the human being. Now, both statements are, to a large extent, those that allow us to understand why all educational work is so complex, as theory and as practice.

When it comes to talking about the human being, a question that has motivated philosophers and other thinkers for centuries comes up: what is the human essence? Many and varied have been the answers; however, they can be grouped into two large fields, even when this classification is not characterized by a hundred percent purity. One of them belongs to the simplifying and disjunctive thought or paradigm, while the other corresponds to the complex and integrating thought or paradigm.

The first variant, which divides and separates, is typical of Modernity (17th century-first half 20th century) and has in the French philosopher and mathematician Renatus Cartesius (1696-1650) one of its great initiators, who, guided by the purpose of knowing everything in the greatest depth, he concluded that it was convenient to separate and simplify. From this perspective, he deployed great theoretical elaborations, supported by a statement that constitutes a principle of his ideas and the paradigm that he inaugurated: reason is the “characteristic of man, inasmuch as by it we differentiate ourselves from beasts” [17], therefore, is the only human property that it recognizes as valuable to science.

Guided by this and other Cartesian assertions, throughout Modernity theories and investigations of the most dissimilar specialties and affiliations were developed; This modality was not the only one during this period, but it was the one that predominated and there are still supporters of it, many of them followers of positivism, a philosophy that from the mid-nineteenth century began to have a relevant place in this paradigm.

Among the characteristics of simplifying thinking are the following: this way of thinking is conceived as the only scientific method with functionality for all kinds of knowledge; the basis and guide of scientific development are the natural sciences; the ultimate purpose is to dominate nature; Neutrality and objectivity are essential for science, therefore, knowledgeable subjects are alien to scientific knowledge with their values and other characteristics, such as emotions, feelings and passions.

Despite its limitations, simplifying and disjunctive thinking has enabled humanity to achieve great results. Furthermore, simplification and separation are not errors of humanity. Throughout history, human beings have resorted to these ways to apprehend, with the greatest depth within their reach, what they want to know, which “has not been caused exclusively by cognitive factors, but also conditioned by factors of a social and even ideological nature” [26]. Regarding these reflections, it is worth including the following statement by the author Enrique Luengo González: “The risk is not in simplification, but in the fact of keeping it as an end, as if that is the final purpose of knowledge” [30]. In every human task it is necessary to simplify, separate,

analyse, but it is worth complementing them with the whole, integration and synthesis.

Since the mid-20th century, the development of science and technology has led to awareness of the need to incorporate another type of thinking, complex [38] and integrative [32]. This variant, among other aspects, allows us to understand that the human being is extremely complex, because it is the integration of multiple relationships where various characters intersect, even antagonistic [37]. Seen from this perspective, the human being is a system where not only reason is important for knowledge, but also affectivity.

The author J. Ferrada-Sullivan [19] emphasizes that in higher education this type of thinking links subjects and objects, highlights the multidimensional and relational from the contexts and emphasizes that the same makes it possible to “intertwine and intersect a series of biological, anthropological conditions, cultural, environmental and creative constituents of the phenomenon of life”. With the complex and integrative vision, the possibility of conceiving the student body in a fractional way and thus making an absolute of some characteristic is eliminated. For this, it is necessary, as the author Castañeda Bustamante [12] suggests, to open the way to new ideas, even if it is to criticize them.

This way of thinking is present in the category of human condition, although it is not the creation of complex thought; It has been worked on in various ways, especially by philosophers, and generally related to human nature and essence [41], although there are authors such as Andrés Roig [2] and Aldana Contardi [1] who claim that it exceeds them. This criterion is applicable to the definition of the human condition elaborated by Hannah Arendt, which is the one used in this text.

4. The Human Condition Category Versus Fragmentation in Higher Education

In the studies about Hannah Arendt, the greatest attention does not fall on the reference category, since political positions have been more studied from her thinking, as they claim Zapata [44] and Pallarès Piquer and Muñoz Escalada [40], because the political positions are basic in her ideas. Together with the politic, according to Comesaña Santalices y Cure de Montiel [14], in their thinking, the activity occupies a basic place. In the activity is where she places politics and where she conceives it as a mediator between the human being and his environment [28]. From this perspective, she reflects on authority and its links with education [39], a valuable topic regarding Higher Education.

Among the interpretations of Arendt's thought, those of the author S. Billitteri stand out, who points out the opposition to “a pedagogy only interested in useful skills for the market” [10], and those of the author J. Riechmann, who emphasizes that in the conception of the German, the basic feature is “human plurality with its double character: equality and difference” [41]; This characteristic is also present in the

reasoning of the author C. Barrio [7] that she exposes through the elaborations of the thinker about the links between thought and discourse.

For H. Arendt, the human condition is “everything that enters the human world by its own accord or is drawn into it by the effort of man” [4], that is, what makes humans be humans and not another being. A great merit is the complexity that it points to when referring to the conditions that make human life possible, that is, everything with which humans come into contact, which immediately becomes a condition of their existence, as well as “the things that must their existence exclusively to men constantly conditions their human producers” [4]: a mutual conditioning between human beings and what they create.

Although in the light of complex thinking the human being is conceived as a totality and an integration of diverse and opposing aspects, where their division and separation have no place, the category human condition highlights the integration between the human being and everything he does possible its existence and development. It is in these connections where higher education takes place, which is progressively present in all of them in all social relationships; these are components of the human condition, but it is she where these relationships are revealed, reaffirmed, reproduced and altered. When thinking about higher education through this category, it is seen more clearly that it is damaged if it is conceived in a fractional and reductionist way. This statement is not new, but it is not always attended to with the care it deserves; it is necessary to insist on it, and to do it from different perspectives.

5. The Human Condition Category in the Face of the Overvaluation of Professional Qualities

More insistently than in any past era, today, the life shows that higher education must be multilateral and harmonious. This position, which can be seen as a principle, is the denial of unconnected and unjustifiable reductionisms and fractionalizations, and has as its base and starting point, the links between it, that is, higher education, science and technology, which are increasingly varied, deep and strong. The current scientific and technological development demands professionals with an increasing preparation, and it is higher education that can largely satisfy this requirement. Now, if the diversity and richness of the aforementioned development is taken into account, in order to meet these characteristics, it is not enough for the university graduate to master the specialty. Today's society presents each man and woman with situations that require a variety of knowledge and their integration, not only to get out of them successfully, but also to understand them. To become aware of this requirement today, the complex conception of the human being and, above all, the category of the human condition can contribute.

Although the aforementioned need is increasingly

notorious, the fractional and reductionist vision in higher education is still evident, which is due, among other causes, to the fact that it is observed from the business and commercial perspective. In this way, it is understood as “an appendage of the industry and teachers must behave as entrepreneurs or sellers” [8], the desire to respond to market demands is intensified and that it becomes a company, thereby damaging its educational sense [27], the student body is reified as a commodity, because it is seen as intended to provide a service, and teachers and researchers compete with each other to achieve resources for your activities. At the same time, higher education is privatized and access to it is reduced to those who can pay it, it focuses on profitability and individual success [3] and the contempt for the humanities and social sciences intensifies, because it is believed that they are not profitable [36].

There are authors who delineate advantages and disadvantages from this phenomenon, such as García Mazo [23] who places on the positive the articulation between the educational and productive sectors, and on the negative, the incorporation into the country of foreign institutions of doubtful quality and relevance, and, with it, the closure of public universities, as well as damage to culture and cultural identity.

From the commercial and business perspective, it is considered that providing professional competencies and skills is the central objective of higher education [9]. This purpose would not be objects of special attention in the present work, if it did not attempt against the breadth that today's society demands of higher education, and against the human condition, whose essence is not given only by the preparation that is possessed to work. By subordinating itself to commercial mandates and by trying, above other duties, to satisfy the demands of possible job positions and their market, the educational task is restricted to the professional and thus the labour component of higher education is hyperbolized.

The labour formation is an extremely complicated task. At present there are currently many demands on of the labor formation. It is very important. Its importance should not be underestimated, but neither should it be overrated. Without the training of job qualities, higher education remains incomplete. It is necessary to educate the human being fully and to do it at level that current conditions allow. Educating the human being fully means that it develops in multiple social relationships and not only works. If only the professional component is attended to, other areas of the educational task are excluded.

One of the great tasks that higher education teachers have today is to teach students to orient themselves in the enormous amount of existing information and to understand that this is a means to an end: to know nature with increasing depth and, also, to the human being with all the results of his creativity. Correspondingly, they should motivate them to investigate the root of phenomena and to learn to value knowledge not only in its intrinsic value, but also in terms of the human being. In this way, at the base of the conception of

the educational process and particularly of the orientation of the investigative work, is the essence of the category human condition of H. Arendt and of the complex understanding of the human being. It is not enough that a graduate only has excellent professional qualities; Teachers must understand this limitation and not only from the angle of society's needs, but also because it undermines the breadth inherent to the condition.

Complex learning can contribute to such aspirations, which, among other aspects, requires "the integration in the apprentice of scientific, every day and professional knowledge, in the same training setting and subsequent professional practice" [15]. This means achieving a close relationship between what the student learns at university and the challenges imposed by social and work contexts, whose integration is decisive to achieve the purpose of training reflective, creative, efficient, socially active, integral professionals.

In the educational task, together with the priority that scientific preparation deserves, the ethical component must be located as a vitally important task. There must be a balance between both parties. There is no impartial scholar. Any reflection and all human work (including that of higher education), carries a degree of responsibility with society, of commitment to it, therefore, the ethical burden is always present. Teachers must be aware of this responsibility and ensure that their students are also aware, that they become men and women capable of detecting social problems and solving them. It is "guiding higher education as a space for unwavering dialogue at the service of society" [5].

To face reductionism, it is necessary that the knowledge and skills received in higher education include others of various kinds (moral, aesthetic, political) so that the high-quality professional is also a citizen of high values [31]. It is necessary to promote the condition of citizen in students, that is, to develop in them their capacity as a social actor, that is, their interest in society and their preparation to actively participate in it, and to do so in a reflective, creative, critical way, that benefits humanity; To achieve this purpose, it is crucial that the perception of intersubjectivity is strengthened in them and with it the attention towards other individuals, as well as the understanding of meanings and the characteristics of the place and of the historical moment [25]. This work cannot be reduced to a list of teaching content, nor to a number of historical behaviors to be taken as a pattern or example; rather, it has to be very creative and be linked from the bottom up with the social circumstances of the moment and with the social objectives in the short and medium range.

Higher education must shape all the capacities and faculties of students, not only to satisfy economic or political demands, but to advance on the difficult path of human improvement, which, although it corresponds to what is achievable according to historical conditions, at the same time, is an impetus to advance to higher levels. This progress is of higher quality when it is carried out in its entirety.

It is worth reiterating that the overvaluation of certain human characteristics to the detriment of others, limits and

reduces the richness and diversity inherent to the human condition. The technocratic mentality goes against such characteristics. According to the pragmatic conception of the world, which sustains this type of mentality, professions exist only to solve instrumental problems and, at the same time, it is considered that this task should be carried out with the greatest possible rigor. From this perspective, the way that is conceived as ideal for there to be the rigor that should characterize this task, is that of the exclusive use of rational capacity. According to this basis, the affective part, with its subjective burden, cloud reason and undermines objectivity and precision.

6. The Human Condition Category in the Face of the Overvaluation of Rational Capacity

Reductionism and fragmentation (also disjointed separation) in higher education are also manifested in the overvaluation of rational ability. The fundamental cause of this phenomenon is in the search for objectivity, which, as seen above, is one of the essential characteristics of simplifying thinking; it is due to the claim to exclude the subjective burden to strengthen objectivity and with it, scientific rigor. Everything that depends directly on the subject or bears his mark, such as ethical evaluations and philosophical judgments, is rejected. In this way, the professional is cut off and thus the human condition is undermined.

The exclusive estimation of the rational capacity goes hand in hand with the contempt of emotions, feelings, passions, that is, affectivity, which has a basic importance in human life and also in education [35], of what is not alien its highest level. In higher education the emphasis falls on mastering the conceptual system of each subject and discipline, while less attention was paid to the affective plane. The predominance of the intellectualist approach and the relegation of affectivity to lower or null levels, worries many educators from different parts of the world and at all educational levels [18, 13, 6].

Although this interest is growing, and although the Spanish Philosopher J. A. Marina [34] has affirmed, with gained authority, that the bibliography on emotional education is vast, with regard to higher education, the number of texts dedicated to study these matters, not only the emotional, but also the affective in its entirety. This statement can be verified with a bibliographic search that covers various journals, from any country, in which there may be studies of related thematic universes. This assertion is limited to the world of the Spanish language and does not deny the existence of profound and current works, such as that of Fragozo-Luzuriaga [20] and others, even though in them the concentration of attention on the rational is notable, such as the of the authors León Castillo et al. [29].

Higher education is not a cold work. Paulo Freire [21] emphasized that in every educational task the balance between the rational and the affective must be taken care of,

since it is not a task devoid of feelings and emotions, dominated by reason, although it cannot be seen as “an experience to which the rigor generated by the necessary intellectual discipline will be lacking. Hence the recommendation to take that “into consideration all the affective dimensions that have been forgotten by traditional scientific and philosophical discourses” [24].

For the sake of educational theoretical and practical work, the number of scholars is growing who recognize that there is great potential in affective bonds to make the teaching-learning process more effective [33]. According to the author Triadó Ivern [42], in these times there are two much generalized characteristics in university students: they have, generally, very strong feelings; and they are very emotional people, they have a habit of changing with a click what doesn't interest them and moving on. Therefore, according to this author, university professors face the challenge of learning to manage the emotions and contribute to the process of their maturation.

Corresponding to the above is the statement by the research worker D. Bueno [11] that “emotions contribute to generating long-term learning that is much more efficient”, since they are preconscious behavior patterns that are formed in the face of need to respond quickly, while reflective responses are slower. He maintains that learning with emotions focuses more on memory, especially if it is “about fear, anger, disgust, sadness, joy and surprise”, although he points out that joy and surprise are the most useful in education; the first, because it transmits confidence, and you learn from the person you trust, but it is not very intense, so it does not stimulate great learning, while surprise, which can be generated by an unexpected situation, a change of pace, a anecdote, it contributes to keeping the students' attention awake with greater frequency and duration.

As a result of the attention to affectivity and its conjugation with reason, in these times we speak of emotional intelligence, that is, intelligence that is based on emotions. This denomination took legal status because it was recognized that intelligence is multidimensional and that among these dimensions are intrapersonal and interpersonal intelligence, which are those that constitute emotional intelligence [16].

Based on the importance that has been given to the conjugation of reason and affectivity, it is urgent in higher education to strengthen the affective component and do it as an intentional process, to promote the adequate expression of emotions, feelings and passions and encourage the self-knowledge in the interaction in the teaching-learning process and thus optimize this work, which, if viewed with affective depth, is an event to celebrate, a type of party and that is why it should be enjoyed. This does not mean that in higher education reasoning can be dispensed with, or the rigor imposed by intellectual discipline. In higher education, a balance between the rational and the affective is necessary. For this, teachers have at their disposal a wide range of opportunities and avenues to motivate students and make them rejoice in the teaching-learning process. This recommendation, valid for all

types of education, at the higher level should be carried out with the greatest breadth to avoid being limited to the needs of a specific career or profession.

Regarding the above, it is worth bringing up an issue that should attract much more attention, because it can become a very serious problem for humanity: indifference. This phenomenon can be observed in an increasing way and in many ways, in human beings of all ages, cultural levels and social strata; and it is not specifically about indolence with respect to other people's individual affairs, which someone may consider insignificant or inconsequential. What is striking and alarming is not strictly concerning the relationships between two people, but the insensitivity to ideas and degrading and inhuman facts, such as racism, xenophobia and any type of discrimination, which are manifestations and results, in all situations. cases, that it is not taken into account, in its fair measure, that every human is worth (and a lot) for the simple and elementary fact of being a human. At the same time, the impassivity stands out in the face of what distorts or stops improvement, which must continually climb higher rungs and not limit itself to morality or scientific and technological knowledge, but encompass all human areas, such as caring for the planet and society, life, with its diversity.

The fundamental cause of apathy is not only the postmodern society with its principle that anything goes, so anything can happen, as well as the extreme individualism that prevails in it and its result that nothing is worth more than what interests everyone., but also and to a great extent, the neoliberal ideology, which is essentially fatalistic, with which it is intended to convince men and women that human life is unbeatable because it is unalterable and that is why the present must be lived as it is, and ignored tomorrow, which will somehow come [21]. As a consequence, he disappears, or at least, the importance of others diminishes and the attention only falls on him. In turn, passivity and resignation are engendered, and not only that, but because human improvement is shown as an absurdity, about which it does not merit thinking.

A tool to face indolence in higher education is the encouragement of students to develop critical thinking. To achieve this objective, teachers must give students the opportunity to contact various teaching content, especially social theories [22], to reflect on the societies that have been built with these theories and criticize them, which It is not denying them, nor censuring them, but rather reflecting on the positive and negative they contain; to try to solve problems; to think about the construction of a society where the human being is worth simply because he is a human being and there is no discrimination for anything: skin colour, place of birth, preferences, opinions.

You may wonder how higher education can integrate the complex conception of the human being and the Arendt of the human condition. Both can be located at the very base of understanding higher education and from here, combined, be present in all its manifestations, and guide them with the richness that diversity and contradictions

provide. On the creativity and courage of each teacher, it will depend to a great extent that their students become professionals who cover much more of the profession and that their behaviour is the warmth of affectivity and the firmness of reason. It is worth taking a risk, especially in a world like this, where humanity has not yet reached the middle of the 21st century and is already rampant to reach the twenty-second century.

7. Conclusions

A great challenge for higher education today is to meet in a fair measure the increasingly stranded and difficult characteristics and needs of society and culture. Hence, it is urgent to conceive it in a complex way, that is, with the whole web of relationships in which it develops and with those that take place within it. One way to achieve this is to keep in mind the category of the human condition.

In Higher Education, the use of complex thinking and the deployment of the integrating spirit make it possible for the student to be conceived as an integrator, which makes it possible for none of their characteristic to be overvalued.

The human condition category highlights the integration between human beings and what makes it possible for them to exist and develop. Its essence corresponds to that of complex thought, because the high degree of relationships is inherent to them.

The intention of ensuring that higher education is deployed in a multilateral and harmonious manner is a requirement of today's society, particularly the development of science and technology, which demands professionals who not only dominate the specialty.

The observation of Higher Education from the commercial and business perspective is the fundamental cause of the overvaluation of professional competences and skills and of ignoring other aspects, such as citizenship training. Higher education must shape all the capacities and faculties of students, and thus advance on the difficult path of human betterment.

In Higher Education it is necessary to pay more attention to affectivity, but this cannot be understood in a Manichean way, that rational capacity is neglected and affectivity is made the governing centre of educational work at its highest level. What is needed is the balance between the two and that they are justly appreciated.

The integrative spirit is of utmost importance in Higher Education, among others, for the following reasons: it is a contention to prevent the formation of labour and professional qualities from being privileged and other components of education are relegated to secondary levels or ignored. superior, such as the ethical and the aesthetic; it has a power not yet just appreciated so that it goes beyond inveterate rationalism and opens itself up to affectivity; It is a way to educate professionals who, with their rational capacity and emotional wealth, are interested in current problems in society and in those that may increase in the near future, such as indifference, above all with respect to the world where they live, and human betterment.

References

- [1] Aldana Contardi, L. (2012). Función utópica y condición humana. Inflexiones a partir de los trazos de Arturo Andrés Roig. *Cuyo. Anuario de Filosofía Argentina y Americana*, 29 (2), 85-105
https://ri.conicet.gov.ar/bitstream/handle/11336/37238/CONICET_Digital_Nro.73121a6e-5129-44a0-a5af-4d12d25173f5_A.pdf?sequence=2&isAllowed=y
- [2] Andrés Roig, A. (2003). La condición humana: desde Demócrito hasta el Popol Vuh, *Literatura y Lingüística*, (14), 0 <https://www.redalyc.org/pdf/352/35201417.pdf>
- [3] Ardila-Muñoz, J. (2016). Movilidad estudiantil: entre la intención de integración de la educación superior y su mercantilización. *Quaestiones Disputatae*, 9 (18), 89-109 <http://revistas.ustatunja.edu.co/index.php/qdisputatae/article/view/1044>
- [4] Arendt, H. (2005). *La condición humana*. Paidós.
- [5] Ávila Alexander, R. (2015). El dispositivo de formación cívica y ética desde los planteamientos de Michel Foucault: Prácticas y discursos en la División Académica de Educación y Artes de la UJAT (2012-2014), *Uni-pluri/versidad*, 15 (1), 100-110. <https://aprendeenlinea.udea.edu.co/revistas/index.php/unip/index>
- [6] Barrantes-Elizondo, L. (2016). Educación emocional: El elemento perdido de la justicia social. *Revista Electrónica Educare*, 20 (2), 1-10. <http://dx.doi.org/10.15359/ree.20-2.24>
- [7] Barrio, C. (2015). La función del pensamiento y el discurso en Hannah Arendt. De los juicios reflexivos a los juicios políticos. *Ideas y Valores*, 64 (159), 109-130 <http://dx.doi.org/10.15446/ideasyvalores.v64n159.41567>
- [8] Bermúdez-Aponte, J. J. & Laspalas Pérez, F. J. (2017). El profesor universitario: Integración entre lo personal y lo profesional. *Teoría de la Educación. Revista Interuniversitaria* 29 (2), 109-126. <http://dx.doi.org/10.14201/teoredu292109126>
- [9] Brower Beltramin, J. (2014). Reflexiones en torno a la reafirmación del sentido de la Universidad. *Revista Internacional de Investigación en Ciencias Sociales*, 10 (2), 213-229. <http://revistacientifica.uaa.edu.py/>
- [10] Billitteri, S. (2018). Hannah Arendt lectora de Franz Kafka: Una mirada pedagógica a la razón poética. *Teoría de la educación. Revista Interuniversitaria*, 30 (1), 117-132, <http://dx.doi.org/10.14201/teoredu301117132>
- [11] Bueno, D. (2020). Conocimientos neurocientíficos aplicados a la educación, En M. Turull, *Manual de docencia universitaria*, (pp. 99-107). Ediciones Octaedro, S.L.
- [12] Castañeda Bustamante, H. (2018). La paradoja simplificadora del discurso del pensamiento complejo. *Encuentros*, 16, 170-182 <https://dialnet.unirioja.es/servlet/articulo?codigo=6662639>
- [13] Castañeda Serna, C. M. (2014). Competencia socioafectiva en el marco escolar colombiano. *Escenarios*, 12 (2), 19-34 <http://dx.doi.org/10.15665/esc.v12i2.312>
- [14] Comesaña Santalices, G. & Cure de Montiel, M. (2006). El pensamiento como actividad según Hannah Arendt. *Utopía y Praxis Latinoamericana*, 11 (35), 11-30 http://ve.scielo.org/scielo.php?script=sci_arttext&pid=S1315-52162006000400002&lng=es&nrm=iso

- [15] Cuadra-Martínez, D. J. Castro, P. J., & Juliá, M. T. (2018). Tres saberes en la formación profesional por competencias: integración de teorías subjetivas, profesionales y científicas. *Formación Universitaria*, 11 (5), 19-30 <http://dx.doi.org/10.4067/S0718-50062018000500019>
- [16] De los Reyes López, E. & De los Reyes Calvo, S. (2020). Las relaciones humanas del profesorado con los estudiantes y el entorno docente En M. Turull, *Manual de docencia universitaria*, (pp. 147-161). Ediciones Octaedro, S. L.
- [17] Descartes, R. (2011). Discurso sobre el método que ha de seguir la razón para buscar la verdad en las ciencias. En R. M. Buch, *Antología. Historia de la Filosofía*, t. 3, (pp. 160-164). Editorial Félix Varela.
- [18] Fernández Domínguez, M. R., Palomero Pescador, J. E. & Teruel Melero, M. P. (2009). El desarrollo socioafectivo en la formación inicial de los maestros. *REIFOP*, 12 (1), 33-50. <https://dialnet.unirioja.es/descarga/articulo/2956687.pdf>
- [19] Ferrada-Sullivan, J. (2017). Reflexiones preliminares para pensar la formación de formadores en la universidad moderna: Nuevas miradas y nuevos diálogos desde la complejidad. *Revista Electrónica Educare*, 21 (2), 1-17 <http://orcid.org/0000-0001-5966-6796>
- [20] Fragozo-Luzuriaga, R. (2015). Inteligencia emocional y competencias emocionales en educación superior, un mismo concepto *RIES. Revista Iberoamericana de Educación Superior*, 6 (16), 110-125. <https://doi.org/10.22201/iisue.20072872e.2015.16.154>
- [21] Freire, P. (2010). *Pedagogía de la autonomía y otros textos*. Editorial Caminos.
- [22] García García, J. J. (2018). Para qué educar [Editorial]. *Unipluri/versidad*, 18 (1), 11-12. <https://doi.org/10.17533/udea.unipluri.18.1.01>
- [23] García Mazo, C. (2018). La mercantilización de la educación superior en Colombia. *Revista Educación y Humanismo*, 20 (34), 36-58 <http://dx.doi.org/10.17081/eduhum.20.34.2857>
- [24] Goicoechea Gaona, M. Á. & Fernández Guerrero, O. (2014). Filosofía y educación afectiva en Amor y pedagogía, de Unamuno. *Teoría de la Educación. Revista Interuniversitaria*, 26 (1), 41-58. <http://dx.doi.org/10.14201/teoredu20142614158>
- [25] González Rivero, B. M. (2019). Retos de la formación ciudadana para la educación superior. *Universidad y Sociedad*, 11 (4), 341-.349 <http://rus.ucf.edu.cu/index.php/rus>
- [26] Guadarrama González, P. (2018). *Para qué sirve la epistemología a un investigador y un profesor*. Magisterio Editorial.
- [27] Güechá Hernández, J. F. (2018). Reseña al libro de Renán Vega Cantor. La universidad de la ignorancia. Capitalismo académico y mercantilización de la educación superior. La Habana, Ocean Sur, 2015, *Literatura: teoría, historia, crítica* 20 (2), 353-361 <http://dx.doi.org/10.15446/lthc.v20n2.70343>
- [28] Korstanje, M. (2014). El miedo político bajo el prisma de Hannah Arendt. *Revista SAAP. Publicación de Ciencia Política de la Sociedad Argentina de Análisis Político*, 8 (1), 99-126 <http://www.redalyc.org/articulo.oa?id=387136369004>
- [29] León Castillo, Y., Reiné Herrera, Y. & Charbonell Martel, M. E. (2019). Una mirada a la formación de profesionales universitarios que demanda el siglo XXI en Cuba. *Revista Cubana de Educación Superior*, 38 (1), 1-13. <http://www.rces.uh.cu/index.php/RCES/article/view/262/304>
- [30] Luengo González, E. (2016). El conocimiento complejo. Método-estrategia y principios, En L. Rodríguez Zoya (coordinador). *La emergencia de los enfoques de la complejidad en América Latina. Desafíos, contribuciones y compromisos para abordar los problemas complejos del siglo XXI*, tomo I. capítulo 2 (pp. 55-155). Comunidad Editora Latinoamericana, Colección Pensamiento Complejo del Sur.
- [31] Llerena Companioni, O. (2015). El proceso de formación profesional desde un punto de vista complejo e histórico-cultural. *Revista Electrónica Actualidades Investigativas en Educación*, 15 (3), 1-23 <http://dx.doi.org/10.15517/aie.v15i3.21041>
- [32] Maldonado, C. E. (Ed.). (1999). *Visiones sobre la complejidad*. El Bosque.
- [33] Maldonado-Torres, S., Araujo, V. y Rondon, O. (septiembre-diciembre, 2018). Enseñar como un “acto de amor” con métodos de enseñanza-aprendizaje no tradicionales en los entornos virtuales. *Revista Electrónica Educare*, 22 (3), 1-12. <http://dx.doi.org/10.15359/ree.22-3.18>
- [34] Marina, J. A. (2005). Precisiones sobre la educación emocional. *Revista Interuniversitaria de Formación del Profesorado*, 19 (3), 27-43 <http://www.redalyc.org/articulo.oa?id=27411927003>
- [35] Martínez Priego, C. (2015). Urdimbre afectiva y educación. Aproximación a las ideas pedagógicas de Juan Rof Carballo. *Estudios sobre Educación*, 28, 139-154. <https://doi.org/10.15581/004.28.139-154>
- [36] Monge Ortiz, J. A. (2020). El propósito de la formación humanista en la Universidad de Costa Rica del siglo XXI. *Revista Estudios*, (2), 1-15 <https://revistas.ucr.ac.cr/index.php/estudios/article/view/40924/41536>
- [37] Morin, E. (1999). *Los siete saberes necesarios para la educación del futuro*. UNESCO.
- [38] Morin, E. (2002). *La cabeza bien puesta. Repensar la reforma. Reformar el pensamiento*. Ediciones Nueva Visión.
- [39] Nieves Loja, G. M. (2017). Hannah Arendt y el problema de la educación. *Sophia: colección de Filosofía de la Educación*, 23 (2), 219-235 <http://doi.org/10.17163/soph.n23.2017.08>
- [40] Pallarès Piquer, M. & Muñoz Escalada, M. C. (2017). La vigencia de Hannah Arendt y John Dewey en la acción docente del siglo XXI. *Foro de Educación*, 15 (22), 1-23 <http://www.redalyc.org/articulo.oa?id=447549523009>
- [41] Riechmann, J. (2014). Acerca de la condición humana, En Antonio Diéguez et al *Naturaleza animal y humana*, (pp. 229-266). Biblioteca Nueva.
- [42] Triadó Ivern, X. M. (2020). Prólogo, En M. Turull, *Manual de docencia universitaria*, (pp. 11-22). Ediciones Octaedro, S. L.
- [43] Wee, C. & Monarca, H. (2019). Educación Superior en contextos de cuasi mercados. *Educación XXI*, 22 (1), 117-138 https://repositorio.uam.es/bitstream/handle/10486/689050/educacion_wee_EXXI_2019.pdf?sequence=1
- [44] Zapata, G. (2006). La condición política en Hannah Arendt. *Papel Político*, 11 (2), 505-523 http://www.scielo.org.co/scielo.php?pid=S0122-44092006000200002&script=sci_arttext&tlng=pt